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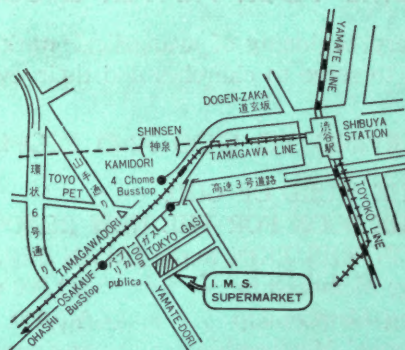


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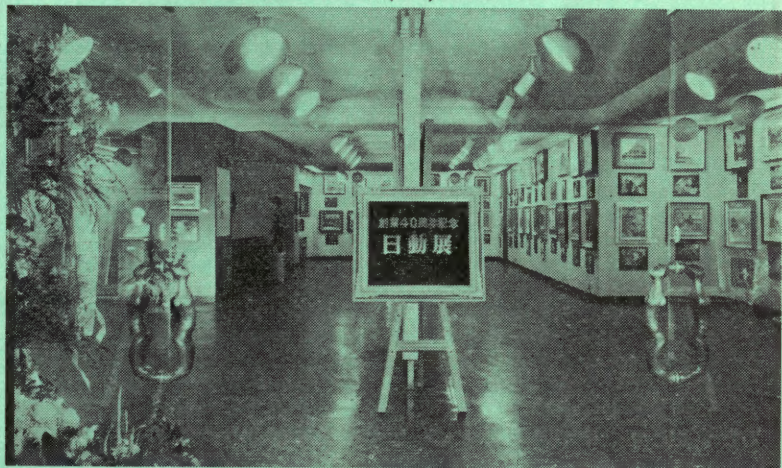
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EDITORIAL

For what are Japanese Christians hoping and praying as they face the year 1970? This question received special attention in the preparation of this issue of the *Yearbook* which marks the 25th year since the conclusion of World War II. 1970 will present the Japanese nation and people with numerous and perplexing international issues, notably the scheduled reassessment of the Japan-America Mutual Security Treaty and the related problem of the reversion of Okinawa from American to Japanese control.

Having accomplished a remarkable postwar recovery, Japan today manifests a comprehensive economic maturity in her position as the only industrial nation in Asia. But the accelerated rate of economic growth has created imbalances. Strains and pressures have developed in all areas of civic and private life. The Japanese nation finds herself pulled by opposing forces of feverish development and restful retrenchment. Her citizens simultaneously experience well-being and weariness.

The nation's youth, especially in the universities, are perplexed at existing social and political contradictions. Repeatedly, for more than a year, they have resorted to extraordinary group action, with consequences extending even into their homes. The entire scope of Christian life in Japan is affected by the contagious spread of current critical problems.

The *Yearbook* editors have chosen the topics of the 1970 issue with a view to conveying candidly to the Christians of the world the situation which envelops Christians here. We have enlisted writers we consider most aware of the problems. Our policy aimed not at uniformity of standpoints and opinions. Rather, since consensus in evaluating present problems would fail to portray realistically the existing

situation, we chose to present views and emphases and interpretations expressed by a variety of Christians. Their views cover a broad spectrum ranging from moderate to radical. We believe this approach useful in informing our readers of the varied viewpoints within the Japanese Church.

To this end, the contents treat numerous topics. One unifying theme recurs throughout: the prayer that peace may become a reality. Japan, an island nation, sails a sea dividing East and West, on a course conveniently central to north and south. Her mission, she believes, is the actualization of world peace, in accord with the wording of her Constitution. The 1970 World Exposition (EXPO '70) has been planned as an opportunity to emphasize this position to the whole world.

The Church in Japan continues aware of her weighty responsibilities. While economic prosperity is desirable in itself, it has had an adverse effect in increasing the materialism of the populace. Interest in things of the spirit has declined. The crime rate has risen. The Church is widely ignored. In their attempt to alter the undesirable aspects of the trend, Church leaders are reappraising their own organizational structures and undertaking self-reform, not excluding efforts to establish greater solidarity with other religious groups in Japan. The concept of ecumenism here extends beyond the familiar Western brand of inter-Christian relationships, to one which encompasses other religions. The pluralism of the Japan religious scene makes this a logical development for the Christian who desires to further an understanding of Christianity through association with those unacquainted with it.

The *Yearbook's* Directory section was compiled in accord with a new policy. We have attempted to make readily available to our readers pertinent information and statistical data of both Catholic and Protestant churches. Suspecting the imperfection of this initial attempt, we invite criticism

and suggestions for greater thoroughness in future issues. We gratefully acknowledge the generous cooperation received from the *Christ Weekly* and from information channels of the Catholic church. Inadequacies in the Directory however, are in no way attributable to them.

We have accelerated the publication of this issue with the intention of making it available to the reader before Christmas. Expecting 1970 to be an indicator of the future for Japan and surrounding Asian nations, we want to provide information which may aid in understanding developments as they occur. We believe strongly that this period of crisis necessitates a fuller awareness of the problems confronting all Christians. We pray it proves an occasion for attaining deeper mutual understanding, that we might all realize the abundance of our communion in Christ.

Finally, the editors appointed to produce this issue of the *Yearbook* wish to express deep gratitude for the opportunity it has afforded to work together since last year, in harmony, mutual confidence and a sense of unity in Christ which transcends distinctions of Catholic and Protestant.

September 1969

The Editors

PART I

TODAY'S ISSUES



ISSUES CONFRONTING THE JAPANESE CHURCH TODAY

by

Toru Takakura

General Secretary

of

The United Church of Christ in Japan

Translated by

John W. Krummel

I. Introduction

Almost ten years have passed since the centennial celebration of the beginning of Protestant missions in Japan. These ten years have brought about a complex of bewildering changes in our country. On the occasion of advancing into the second century of mission, the National Christian Council and various churches and denominations carried out a number of commemorative activities. Significant among these was the Fundamental Policy on Mission Consultation held during the years 1960-1961 by The United Church of Christ in Japan (Kyodan) of which the author is a member. The consultation was the Kyodan's first opportunity to investigate thoroughly the situation of the church and of evangelism during the past 100 years and especially during the period since the end of the Second World War. It was in this consultation that the Kyodan's Fundamental Policy on Mission was brought forth. From that time the formation of church polity has been pursued, and mission and service in the world have been

developed, on the basis of this policy. The central concern of the Fundamental Policy on Mission is the renewal of the church. The orientation revealed in it is not unique to the Kyodan but expresses a concern common to all churches in Japan. With this policy as a guide, I will consider issues confronting today's church, concentrating especially on those related to the clergy and the laity.

II. The Clergy

The confusion of the post-war years and the pro-Christian policy of the Occupation brought many people to the weak Japanese churches which were still suffering from the ravages of war. Not only the city churches but also small churches in rural areas suddenly revived and membership increased tremendously. However, with the Korean War as a turning point, church membership increase slowed down and with but few exceptions remained on a plateau. In some cases it even declined. In these years the church faced not only the quantitative problem of accomodating the sudden increase in membership, but more seriously, the qualitative problem of its inner life. It is an open question as to what extent the churches, constitutionally weakened before and during the war, were qualitatively strengthened in the period immediately after the war.

Soon after the war the several obstacles to the evangelization of Japan were scrutinized from various angles. This in itself was a contribution. However, the fundamental study of the very nucleus of evangelism, the church itself, was completely inadequate. Therefore, it was quite natural that concern for the renewal of the church developed as an orientation in the early years of the present decade.

The direction in which the Fundamental Policy on Mission points is correct. However, its focus is wrong. It stresses, rightly, the role of the laity in mission. Certainly

we cannot hope for the Gospel permeation of the masses in the midst of today's rapid urbanization without the participation of each lay Christian. However, what must be considered before this is the situation of the clergy who have the responsibility for training the laity for their participation in mission. It is no exaggeration to say that the clergy are essential to the renewal of the church. I have stressed this point from the time when the Fundamental Policy on Mission was first formulated. However, since becoming directly involved in the work of the Kyodan's Committee on Evangelism four years ago and, as a result, having had increasing opportunity to visit churches all over Japan, I have become even more convinced of this.

We must first improve the quality of the clergy if we are to have a church strong in mission and involved in true service to the world. The clergy are, in a broad sense, part of the people of God. However, they are also those especially called and set apart for mission. In other words, they are full time officers of the evangelistic corps of the laity in the church militant.

Today, voices lamenting the difficulty of evangelism are heard continuously. However, evangelism is not necessarily difficult. Not to speak of war, man is endangered today by the public hazards accompanying rapid urbanization and the spectacular technological revolution, and the degeneration brought about by the consumption boom. Man has a deep thirst deep within him. He is searching for something. The problem is that stones are thrown at those who seek bread. In this kind of age, as indeed in any age, there is no more demanding call than that to be a proclaimer of the Gospel. However, we have attempted to relax the demanding nature of this call. We clergymen must reflect on the extent to which we have neglected to take seriously the almost unbearable burdens which are given along with the promise of glory to the evangelist.

We often hear these days from the laity about lack of confidence in the clergy. Church members, being ladies and gentlemen, do not express this candidly, face-to-face with the pastor. However, at retreats of the laity this problem often comes to the surface in small group discussions. For the first time, the Kyodan held a study retreat for lay leaders, in Karuizawa in the summer of 1967. Church board members, women's society officers, youth fellowship officers, and church school teachers gathered from all over Japan. The most pressing issue which emerged there was that of the relationship between the clergy and the laity. It was a surprising coincidence that in all four of the sub-groups, the difficulty of establishing solidarity between clergy and laity was raised as a major concern. We must frankly recognize that it is we clergymen who are hindering the spread of the Gospel today.

There are no other men placed in as dangerous a situation, and as susceptible to corruption, as are church pastors. Protected from the rough seas of the present age, surrounded by 20 to 30 laymen filled with good will, confined to the dialogue of the in-group, the pastor is ruined. There are too many churches which lack the predisposition to nurture their pastors. Especially unfortunate is the fact that young men right out of theological school are often sent to such churches. It would be strange if they weren't spoiled in such situations.

In order not to become trapped in the parish, the pastor must have opportunity for the stimulation found in group study with his fellow clergy. Among the clergy, authoritarian figures have become rare. Post-war pseudo-democracy has invaded the churches as well as other institutions of society. Especially in the case of a church like the Kyodan, which has but a short history as a united church, where each local church enjoys a large degree of autonomy, there is the danger that relationships will remain shallow, that fellowship will be

but socializing. It is very unfortunate today that young pastors have no senior clergy willing or able to give them firm guidance. Today, emphasis on the training of the clergy must be given priority in any policy on evangelism. If we do not do this, there is danger that the renewal of the church will never even begin.

The Kyodan established a ten-year plan of evangelism on the basis of the Fundamental Policy on Mission. In 1967, the first five years of the plan having come to an end, the Evangelism Committee carried out an evaluation. As a result, we realized that those places that had made evangelistic progress (and this not simply in terms of numbers) were places in which the solidarity of the pastors had been firmly established. Power for renewal of the church is created out of the solidarity of the clergy, which in turn is born out of the fellowship they experience as they unite in mutually stimulating Bible study. In places where the solidarity of the clergy has been achieved, there are good leaders who serve to unify the group. It is necessary to think of the appointments of the clergy with this in mind. Although the system may be one in which the local churches call the clergy (as it is in the Kyodan), it is important to consider the development of a system which makes possible the mutual training of the clergy. In addition to such on-going activities as group Bible study, special opportunities for training need to be provided. The pastor is exhausted in his isolation. It would be effective to create opportunity for intensive study periods of one to three months, either in a theological school or a research institute. Up to now the Kyodan has had an annual summer seminar of seven to ten days for its pastors. This has been effective in its own way. However, I believe more intensive study opportunities are necessary.

Today there are too many cases in which the clergy are compelled by economic necessity to engage in outside work.

It is necessary to establish a guaranteed minimum salary and pension system immediately. The Japanese church, especially since the end of the war, has received enormous amounts of aid from overseas churches. However, today it is nearly at the point of financial independence. In order to achieve complete financial independence, the more or less unplanned expansion of activities in recent years may have to be curtailed, at least for the time being. However, I believe that the financial guarantees suggested above can be realized if we concentrate for a period of time on the improvement of the quality of the clergy, and if we impress upon the whole church the importance of this.

The problem of the theological schools is related to that of the clergy. When we think about the church of tomorrow, the theological school inevitably becomes a focus of concern. After the war the church was so busy re-ordering its structure that it could not give enough attention to the education of those who would be the leaders of the church tomorrow. Trusting the theological schools, the church was predisposed to leave the education of its future leaders completely up to the schools. Because of their disillusionment with the war experience, many capable young men entered the theological schools immediately after the war. It is from among these that many of the outstanding clergy of today have come. Their period of theological study was that of the materially difficult days of the immediate post-war era. Today they are doing good work in various parts of Japan. The problem appears with the generation which followed them.

In spite of the sincere efforts of those who are responsible for the theological schools, it is questionable whether or not vigorous training of the kind which will give birth to the church of tomorrow is being carried out in today's theological schools. Recently a professor in the theological department of a certain university described the following situation. The

theological department is giving passing grades to a number of students who, if they were enrolled in any other department of the university, would surely be failing on the basis of academic ability. High academic achievement is not the only requirement for an effective clergy. However, it is necessary for today's pastor to have a level of knowledge, culture, and competence in his own professional area at least equal to that of other university graduates. The problem lies, not only at the door of churches which lightly recommend to the theological schools students who do not have the ability to pass the entrance examinations of other departments in the universities, but also at the door of theological schools which admit these students simply in order to have full enrollments.

Living faith is fundamental in the life of the clergy. However, in addition to this, leadership qualities are demanded of today's evangelists. It would be preferable for students to enter professional theological schools after completing their undergraduate studies. It is not likely that the student right out of high school, or the church which sends him forth, can make the right decision about his future vocation. It is not without reason that we find among our most outstanding theological students today those who have changed their professional objectives and entered theological schools, after graduating from non-theological courses of the university, or in mid-course.

It is very difficult to change the present university system. However, the theological schools must concentrate more on a liberal arts or humanities type of education which ought to be the foundation of theological training. Dormitory life needs to be improved too. I believe that strict training in the areas of daily life, spiritual life, and academic life must be carried out in theological school, and that the student must grow into a new type of piety appropriate to life in our day.

The local church pastor is likely to fall prey to the psychology of the big fish in a little pond. In order for the church to realize its mission in the world today it must strengthen that internal unity given in its Lord. The solidarity of the clergy is necessary to undergird this. The seed for this type of fellowship ought to be planted during theological school. One man responsible for a certain theological school tells me that because the theological school, as presently constituted, cannot give satisfactory attention to the spiritual training of the student, this is being largely left up to the churches of which the students are members. This is a shirking of responsibility on the part of the theological schools. Certainly, faithful participation in the life of a local church is a necessary prerequisite for the theological student. However, there are very few local churches that can provide that special type of training necessary for the theological student. At this point the theological schools, because of their limited enrollments, are particularly fortunate. The student must have spiritual training as well as academic training. There is no doubt that the academic level of teachers in the theological schools is much higher than it was before the Second World War. However, there is a lack of those who can or will give pastoral guidance to the students.

What then is the proper relation between the church and the theological schools which have such a great responsibility? Each of the theological schools is an independent educational juridical person and has its own tradition. However, since mission in Japan is not yet fully developed, there should be a more intimate interaction between the schools and the church. We have to search for a system in which the voice from the field of mission is more adequately reflected in theological education. Moreover, as for the continuing-education of the clergy, it is desirable that an effective and appropriate policy be based upon full communication with the

responsible organs of the Kyodan and other denominations, rather than simply developed unilaterally by the theological schools. The theological schools, which take as their primary mission the nurturing of evangelists, cannot satisfactorily fulfill that mission without the support of the church. The deep prayer and active support of the whole church is necessary for the success of the theological schools which have a heavy responsibility for the church of tomorrow.

Translator's note:

The system of theological education in Japan differs somewhat from that in North America. The term "theological school", as used here, does not indicate a three-year post-graduate professional school. The Japanese system is a four-year undergraduate course in theological studies, plus a two-year graduate course leading to the equivalent of a Master of Arts degree. The orientation of his training throughout tends to be more toward the academic than the professional.

The Japanese system of theological education can be understood only within the context of the larger university system. The Ministry of Education does not accredit any post-graduate schools independent of a four-year college or university. Specialization in all disciplines in the university begins early. The liberal arts, or humanities, tradition is relatively weak in Japanese higher education. Transferring from one college or department to another, either within the university or outside of it, is very difficult. In many cases it is necessary to begin again as a freshman. The entrance examination hell in Japan is well known. However, not only are some universities more easily entered than others, some departments within the same university are easier to enter than others. It is common knowledge among Christians that entrance requirements of the theological colleges or departments are the lowest in the whole university system. This

leads to the state of affairs where a significant proportion of the students in a college or department of theology have no intention of entering a church-related vocation. This, as well as the fact that enrollment figures include undergraduates, needs to be taken into account when evaluating any statistics about Japanese theological schools.

It should also be pointed out that there is only one theological school directly related to the Kyodan. This is the Tokyo Union Theological Seminary, which includes a four-year college and a graduate school. There are, however, several other theological colleges, or departments within larger universities, historically related to particular denominations which united to form the Kyodan. A number of these schools are recognized by the Kyodan as places at which its clergy may be trained. These schools are independent as the author points out, each having its own self-perpetuating board of trustees. They are not church-related in the strict sense of the word, and consequently are not directly amenable to church control.

End of Translator's Note

III. The Laity

The following three points relevant to the problem of the laity are found in the evaluation of the first half of the Kyodan's Ten-Year Plan of Evangelism mentioned above. (1) The lay movement is becoming more active. However, it has not yet reached the point where the laity is the nucleus of evangelism. In this regard, the leadership role of the clergy needs more study. (2) It has not yet been adequately understood that the layman's witness in his place of work and his role in the formation of the church are one and the same. (3) In order to nurture the layman for life in the world,

the church must develop a theological understanding of the Christian's role in society and clearly express this in the contemporary confession of faith.

Point 1 questions the leadership of the clergy. We have discussed this above. Professor Imon Fujio of Tsudajuku University has often pointed out that Japanese Protestantism, in contrast with the New Religions, has a very narrow front line of evangelism. If the laity who are in daily contact with non-Christians are not made the front line of evangelistic advance, the Gospel will be forever shut up in the small group of middle class intellectuals and will never penetrate the masses who are the victims of the various contradictions of today's society. We must reject the pastor-centered church of the past and fully realize that the bearer of the church, and the preaching which is its mission, is the whole people of God, including both laity and clergy. It is especially important today to stress that the church is the body of Christ, and that each individual called into the church is an indispensable part, bearing his own unique call to mission, and particularly, as Paul points out in I Corinthians 12:22-23, that we cannot get along without those parts of the body that seem weaker. The laity are not the hands and legs of the clergy. They are the indispensable limbs of Christ. No matter how weak the limb may appear to be, it has been called to mission by Christ himself. It is for the realization of this that the pastor must serve.

The second point, which deals with the overcoming of the division between one's church life and one's life in society, has a deep relationship with the problem discussed above. The witness in one's place of work mentioned here is not limited simply to holding Bible study groups at the place of work, or visitation evangelism, or direct evangelism through home meetings. These ought to be understood in the category of the layman's role in the formation of the church. The witness in one's place of work is to show forth through one's

daily work the style of life appropriate to one who shares in the blessings of Christ. We must reflect on the point that the church has thus far tended to stress only those aspects which have a direct relation to church life, and within its own fellowship has not pursued vigorously the question of how the layman as Christian is to live concretely and specifically in his place of work. In the midst of struggling with problems which he confronts in his daily life, if he does not surrender to escapism, he often comes up against insurmountable limits. He is forced to stand in a place where he has no alternative but to pray. Pastoral care must be enlarged until, in the midst of a world of work and overflowing with contradiction, faith has gained its role and love has borne fruit. When church life and daily life are geared together as the wheels of a car, then the Gospel will gradually permeate the rocky soil of Japan.

In regard to point three, the witness which occurs in our daily life will probably involve us in political problems. On the basis of the peoples' sovereignty set forth in the post-war constitution, we who are at once Christians and citizens have a responsibility for politics. The kind of attitude which claims that politics is too corrupt or too difficult for amateurs is, in effect, a political stance with serious implications. The believers being the bearers and nucleus of Christian mission must have correct judgment and action in their various places of work. Their involvement in politics will be to the end of promoting the kind of politics that protects mankind, which God so loved that He gave His only Son for it.

The various involvements of Christians in society cannot be separated from what the people of God, as the nucleus of the proclamation of the Gospel, ought to be. Christ himself *preached* the Gospel, *instructed* his disciples, and *served* the people. All these works comprise the mission entrusted by Christ to the Church, His body. This mission which includes the work of service, teaching, and preaching must be taken

up by the laity themselves. They are the bearers of the Christian mission. The contemporary confession of faith must be clarified for that purpose, as is pointed out in the last part of point three. The question of precisely what it means to live confessing the faith in such an age as this must be faced and thoroughly discussed.

At the present time, various committees on issues related to mission are cooperating in work on this problem. Difficult as it is, they are aiming at an orientation by which the people of God can live by faith, creatively and vigorously in the midst of this age.

IV. Conclusion

I have dared to limit my discussion here to the problems of the clergy and the laity, realizing that it is one-sided to discuss issues confronting the Japanese church today without considering the question of church structure. Moreover, the issues relating to the clergy are of such a crucial nature that, in dealing with them in detail, I have been unable to treat adequately issues relating to the problem of the laity.

I should like to conclude with a personal observation. When the history of the Japanese church, which has but recently entered its second century of mission, is set in the perspective of the 20 centuries of world Christian history, it becomes clear that the Japanese church is still in its pioneer period. In light of this, why is it that signs of the early stages of old age are already seen in the Japanese church, at a time when even a wild and violent spirit of evangelism is demanded? Once a church building is built and the local congregation is able to stand on its own feet, all its energies are poured into maintaining itself, and it ends in the establishment of a small, in-grown, self-satisfied clique. The church lacks that vigorous impact on society which the Christian pioneers of the Meiji era had. I cannot but regret

the lack of a posture of dedication to the Gospel, free of self-concern, which would be the result of a clergy and a laity electrified by the formative power of the revolutionary Gospel hidden in the Bible.

Daily reflective Bible reading in the midst of the problems of busy harried lives is neglected. When highly advanced Biblical interpretation is not digested but simply passed on in its raw state, it is easy to create distrust in the Word of Life itself. Simple reading of the colloquial Bible will suffice. We need to start a movement for daily Bible reading. It is fine to read the many books about Christianity but the most important thing for both clergy and laity is to live personally in intimate contact with the Bible. If we do not have that energy given by the water drawn directly from the well-springs of life we will not be able to overcome the paralysis of today's church, nor can we have much hope for the church of tomorrow.

I repeat that I do not believe today is necessarily an especially difficult time for evangelism. This is an age in which it is difficult in every field of endeavor to find the trump card. In spite of the superficial splendor of our age, its foundations are unstable. When the clergy and the laity unite in forming a firm battleline and fight, being enlivened by the word of the Bible, they cannot help but give light to this confused nation. Thus the Japanese church, in spite of its small numbers, will advance as a church capable of contributing to the renewal of the world-wide church.

ISSUES CONFRONTING THE JAPANESE

James P. Colligan

Christian baptism does not make a Japanese less Japanese. Nor does it free the individual from concern over the many problems facing his fellow countrymen. If anything, it adds new responsibilities and new issues to a list already long. Hopefully, it also provides new principles of action and new priorities.

Without exaggerated alarm, the year 1970 approaches with a foreboding of crisis not easily matched in Japan's recent past. The Japanese Christian senses this. His share in his nation's future depends greatly on what he and his countrymen do in resolving the issues arrayed against them. Political issues, pure and adulterated, stand prominently among these. Some have international dimensions, others national.

Add to these the issues more immediately related to religion and belief which the responsible Christian must seriously consider. Some involve his church's relation to the society in which he lives and works. Others pertain to his own posture within the church, and concomitant personal loyalty to Jesus Christ.

Confronted with these issues, the majority of the Japanese utter a prayerful and recurring theme: peace, peace, peace. World peace, social peace and peace of soul. But real or imagined injustices fester and foster continued unrest.

The United States-Japan Security Treaty, scheduled for renewal, revision or rejection in 1970, is the sputtering fuse of the year's crises. The U.S. argues the necessity of adequate security measures to protect Japan and other Asian

nations from aggression. She maintains that Japan has the capacity for shouldering much of the burden. To do so, Japan would have to undertake a military build-up, and allot the required budgeting to facilitate it.

Japan, generally speaking, shies away from the suggestion. She believes a role of strict neutrality will best protect her and qualify her to advocate world peace emphatically. Her Constitution, with its anti-war clause, supports arguments of this persuasion. She decries power politics and desires a policy of non-involvement.

Some, not excluding Japanese citizens, consider this a head-in-the-sand idealism, a refusal to face geopolitical facts. Moreover, they somewhat cynically observe that Japan's phenomenal economic growth owes a nod of gratitude to both the Korean and the Vietnamese conflicts. Idealism did not forestall profit-taking, they suggest. The real explanation for Japan's hesitancy is the euphoria which developed with her high standard of living, they say. Since defense costs may lower this standard, Japan hopes to avoid these costs.

In any case, the American presence in Japan, and especially on Okinawa which is still under U.S. control, constantly reminds the Japanese that a bitter war in Vietnam receives logistic support from military bases on their own soil.

Worse still, Japan feels the hot breath of two hulking neighbors who take a view of the Vietnam conflict contrary to that of the U.S. Russia, though harassing Japanese fishing boats in northern waters and while making no diplomatic concessions, currently smiles in friendly fashion toward Japan. China continues her brooding introspection. Recent border incidents between the two giants send tremors of apprehension down this island chain. North Korean rumblings intensify the reaction. With or without the American presence, Japan may have to decide whether she can afford *not* to take sides.

In international trade, Japan is under fire from the West

for alleged sluggishness in lowering trade barriers and in welcoming foreign capital investments. Often a cause of international friction, protectionism presents another set of issues for the Japanese to resolve, after weighing her own economic desires against her responsibilities in the community of nations.

Internally, the political situation reflects the concern over foreign affairs. The electorate appreciates the continuing national affluence, and has refrained from ousting the incumbent Liberal-Democrats lest that trend be jeopardized. More importantly, voters in sufficient numbers apparently suspect that the opposition Socialists, Communists and Clean Government parties have no feasible program, foreign or domestic, which would prove more beneficial to the nation at this time.

Yet, there has been widespread criticism of the allegedly high-handed manner in which some bills have been passed into law. In addition to those who criticize for purely partisan reasons, critics are of two kinds: those who see the incumbents as too long ensconced and swaggering with a confidence which dares ignore accepted norms of procedure, and those who are too naive to accept the existence of pressure and power plays within a democratic system. Sympathizers view legal maneuvering as justifiable, indeed as the only acceptable means of combating the often disruptive methods resorted to by the opposition factions. Japanese legislators and public still have adjustments to make in their own brand of democracy.

Attempts to preserve democratic institutions and procedures carry over into the area of higher education. The past year has witnessed student demonstrations grow increasingly violent in student demand for a voice in university affairs, and beyond that into governmental decision-making. Activism, not excluding violence, is the only way they can obtain a hearing, they explain. They want their rights

protected, including the right of self-expression.

University authorities have been patient, often sympathetic, even overly permissive, some observers say. Eager to preserve university autonomy, fearful of government intervention and its potential of dictating educational content and policy as in pre-World War II years, administrators and faculties have proven a frustrating obstacle for the government to surmount in controlling organized radical elements among the students.

Nevertheless, a controversial Law for Temporary Measures Concerning University Management (University Normalization Law) was enacted recently (allegedly having been "rammed" through the Diet by questionable procedures), intended to enable the strife-torn universities to resume normal operation, and counteract the barricading of campuses as the deadline for the Security Treaty renewal approaches. But 1970 may prove to be a blackboard on which is chalked the future direction of Japan's educational policies. Will the universities be able to regain what independence they may have sacrificed to the cause of order in the present crisis? Or will a trend develop, under whatever political incumbents, to impose additional restrictions on educational freedom? Christian educators, parents and students will be involved in determining this.

Issues of special Christian concern can be arbitrarily classified under two headings (emphasis here is admittedly Roman Catholic): Church and State, and the post-Vatican Council II church.

The question of public financing for Yasukuni Shrine, where the souls of the nation's war dead are enshrined, has come to the fore again with the recent proposal that it be discussed at the legislative level. Christians are among the groups and individuals who contend that subsidizing Yasukuni Shrine contravenes Chapter III, Article 20 of the Constitution of Japan, which reads, "Freedom of religion is

guaranteed to all. No religious organization shall receive any privileges from the State. No person shall be compelled to take part in any religious acts, celebration, rite or practice. The State and its organs shall refrain from religious education or any other religious activity." They view this legal move as an effort to restore Shrine Shinto to prominence as the official religion, in turn threatening religious freedom. Even the present arrangement whereby the Imperial Household preserves official ties with Shinto invites criticism in view of the Emperor's position as symbol of the State, they maintain. On the other hand, precedents abound in other free nations for government support of shrines to the nation's heroes.

The Yasukuni case has unique complications. The traditional association, in the minds of the Japanese, of Yasukuni Shrine with deceased patriotic heroes tends to obviate separating the two. At the same time, the recollection of Shrine Shinto's preeminence in the militaristic 30s and 40s prompts many to oppose anything resembling its revival under state auspices. Proposals offered by parties sympathetic to Yasukuni—proposals purported to isolate patriotic from religious observances at the Shrine—have been received with suspicion, or at best, with doubt of their feasibility in practice. Japanese Christians will have to decide whether the details of the Yasukuni Shrine subsidization proposal constitute a reasonable, even desirable patriotic proposal in accord with Constitutional provisions, or if Shintoism so pervades the patriotic at Yasukuni as to eliminate the Shrine from consideration as the Government-sponsored location of a memorial to national heroes. With the issue anything less than clear-cut, Christians will differ in their degree of acceptance or opposition.

Again in the context of religious freedom, a growing practice has been observed which poses a potential threat. For some years now, local officials have extended invitations

to church organizations to build and conduct nursery schools and kindergartens in extensive, publicly financed housing developments then in the planning stage. The right to conduct religious services in adjacent buildings and to minister to the faithful has been tacitly recognized. But recently, contracts include a clause forbidding all religious activity for the initial five-year period, under threat of forfeiture of land and facility, after which time the moratorium on religion may be reconsidered. Officials maintain that social needs demand priority, that new residents will have little time for religion in the immediate future. They indicate that if the church group will not accept the option and its conditions, others, perhaps private citizens, will.

Some observers suggest that this restriction by local officials is motivated less by outright anti-religious sentiment than by a desire to control the avid proselytizing of Soka Gakkai (Nichiren Shoshu), the mushrooming sect which considers itself a new form of traditional Nichiren Buddhism. If this is true, the motivation could be political, since Soka Gakkai has its own political arm, Komeito (Clean Government party). In any case, for Christians to fight the "no religion" clause could cause a breach in harmonious relations between local government and the local church. Failure to oppose the practice, however, could result in deterring Soka Gakkai's development today, and Christianity's tomorrow. For if stipulations like this can be effectively insisted upon throughout Japan in the name of social welfare and city planning, no religion is guaranteed freedom from local, or centralized, whims and isms.

Soka Gakkai itself, with its growing political potential, eventually may prove to be the most serious challenge to religious freedom in Japan, some believe. Soka Gakkai leaders deny the possibility and claim they advocate the individual's right to freely choose his religion. They point to the banning of their own organization in Taiwan and

Korea today, and their suppression in Japan during World War II, as reasons why they should advocate religious freedom. And while the sect adheres to a policy of non-cooperation with other faiths, incidents indicating disdain of others, widely attributed to its followers a few years ago, seemingly seldom occur now. Kiyoaki Murata's recent book, *Japan's New Buddhism*, tends to allay the reader's fears regarding Soka Gakkai. Nevertheless, the notion of this zealous sect, with its closely aligned political party steadily increasing in power, remains a cause for concern to some Christians.

Among current social problems of Catholic interest, that of abortion occupies a prominent place. Without reviewing here the moral and sociological arguments pro and con, we note simply that traditional Catholic teaching considers abortion a grave offense against humanity in the form of the unborn child. The estimated two million abortions performed here annually have given Japan a reputation as an abortion mill. Population planners and profiting medical interests, among others, have frowned on Catholic opposition to the practice. It now appears ironical to have governmental departments expressing fears of a severe labor shortage nationwide as a result of the low birth rate. Some officials have hinted at the possibility of government subsidies to encourage more children per family. Seen from the Catholic viewpoint, however, the issue remains essentially a serious moral one, still to be resolved.

Of lesser importance from a Catholic standpoint, yet worthy in its intent, is Tokyo Governor Ryokichi Minobe's proposal to outlaw racetracks and racetrack gambling within his jurisdiction. The fact that the racetrack association allots a percentage of its income to subsidizing social welfare institutions, not excluding church-operated ones, provides an interesting sidelight. The institutions may have to seek their funding elsewhere.

Less an issue than a current topic of conjecture is Pope

Paul VI's rumored visit to Japan during 1970. Reportedly, he would like to come. An unambiguous, official invitation from the Japanese Government is a prerequisite. The Government apparently has entertained certain reservations about issuing such an invitation: problems of security due to activism related to the treaty matter; concern that the Pope's presence at this particular time will be interpreted by some as exerting undesirable Western influence in Japanese affairs. Nevertheless, ostensible occasions include the 25th anniversary celebration in Hiroshima of the atomic bombing of that city, a visit to the Christian Pavilion at EXPO '70 in Osaka, and an international meeting of religious leaders in Kyoto in the cause of world peace. These contain varying degrees of acceptability. Should the papal visit materialize, considerable planning and preparation await Japan's Catholics.

A recurring opinion has latent nationalism reviving in this country. The nation's economic resurgence and obvious capabilities of leadership in Asia make national pride and self-respect inevitable. That this will unavoidably result in a renewed militaristic stance which entails a threat to other nations appears unlikely at this time. That it will lead to a policy of isolationism is also unlikely in view of Japan's dependence on foreign trade for her economic well-being. But a growing resentment toward foreigners within the country, and a desire to limit their movement and activity is indicated by recent revisions embodied in the Immigration Control Bill, according to some. Korean and Chinese groups in particular have objected strongly. While the bill reportedly aims at closing loopholes whereby illegal immigrants and others manage to remain here and participate in objectionable activities, or in activities not consonant with their visa status, some observers see in the phrasing and administrative provisions of the law a lever with which the Justice Ministry can expel any foreigner without due process. Instead of ingrown nationalism, however, the more likely direction is

one of cooperation with other nations and peoples, as Japan assumes a greater share of responsibility for peaceful planning and development. Japanese Christians should be ready to cooperate in such efforts.

Issues internal to the Roman Catholic church in Japan subsequent to recommendations for change made by the Second Vatican Council differ only in local coloration from those experienced by Catholics in other parts of the world. They have, however, tended to make their appearance felt in a more gradual fashion, largely due perhaps to the desire of foreign clergy (still one-half of the total number of priests) to refrain from disturbing newly baptized parishioners, and due to the comparatively limited channels of communication through which controversial issues from abroad reach the Catholic reading public here. Even overseas, Catholic-sponsored media were often hesitant to discuss controversies already publicized in the secular press. Then too, the church in Japan had not the resources to facilitate prompt changes in liturgy, for example, which other nations of longer, and pervasively Christian history had: liturgists, translators, printers . . . and money. Adaptation to indigenous cultural values so vastly different from anything in the West presented its own problems.

Consequently, the issues which early caused most disturbance were minor ones, like changes in the accepted garb of priests and nuns. Those earliest involved were inevitably foreign missionaries with access to literature and letters from their home countries, where changes were occurring at an accelerated pace. For the most part, the hierarchy, all of whom had attended the Council sessions, were aware of arguments for change, and showed understanding of the situation. But since a change of dress, at least in individual cases, was immediate and needed no media to publicize it, it took on an importance far beyond what it deserved. Seen by some as a denial of justifiable tradition, it posed a threat to

orthodoxy in the minds of some members of the clergy and laity alike. Generally speaking, the groups of religious women which are predominantly indigenous have been slower to make noticeable changes than foreign societies, while neckties and conservatively colored suits have received acceptance in place of clerical black and Roman collars among both foreign and indigenous male religious.

More critical are such issues as birth control, religious vocations, ecumenism and pluralism, parish structure, the role and function of the clergy, lay cooperation, the diffusion of Christian doctrine, continued adaptation of Christianity to Japanese culture and the exercise of authority.

The birth control controversy, which drew worldwide attention with the publication of Pope Paul's encyclical, *Human Life*, did not precipitate the storm in Japan which it caused elsewhere, again due to the hesitancy of communications media to inform the public. The secular press, largely because so few of its readers accept Catholic teaching on the matter to begin with, simply reported publication of the document. Catholic vernacular publications, sensing the inherent controversy, chose not to discuss the issue. A Pastoral Note of the Japan (Roman Catholic) Bishops' Conference encouraged obedience, meanwhile recognizing extenuating circumstances in individual cases. Serious public confrontations on the topic never materialized. Many married Catholics and counselling clergymen still consider the issue unresolved, if only in their own consciences.

Vocations to the priesthood and the religious life, though they have not shown a marked decrease in Japan, are nevertheless fewer percentage-wise than for some years past. More noticeable has been the decrease in vocations overseas, resulting in fewer numbers of foreign missionaries arriving to supplement the personnel already here. Some observers anticipate a similar "vocation crisis" among Japanese Christians, who have consistently maintained a high vocation rate.

Here as elsewhere, a shortage of priests could eventually result in the ordaining of reliable laymen to the diaconate, entrusting them with administrative, educational and limited sacramental responsibilities.

Ecumenical efforts have shown progress. The cooperation of Catholics and Protestants to erect a Christian Pavilion at EXPO '70 deserves special mention. But other activities are no less important: regular meetings on the parish level and in private groups, whether among Christian sects alone, or with Buddhist and Shinto sects and the "New Religions." The "World Conference on Religion and Peace", scheduled for Kyoto in October 1970, is expected to highlight the continuing trend in inter-faith activities. Christians are gaining a new respect for the sincerity of believers in other religions. They are recognizing the necessity of cooperation in the attainment of common goals for the betterment of mankind, without finding it necessary to compromise the basic tenets of their own faith.

Discussion of parish structures and the role and function of the clergy are likely to continue. While the celebration of Mass and the administration of most sacraments will remain priestly prerogatives, lay participation in liturgical functions predictably will grow. At the same time, both foreign and indigenous religious superiors have been assigning personnel to less traditional jobs in the expectation that their presence will more directly influence the area of society in which they are working. A married clergy is less an issue than a widespread subject of debate, if only unofficially among the clergy themselves. Accommodation to such a change, should it eventuate, will involve both economic and organizational complications.

Methods of diffusing Christian teaching, as well as the adaptation of Christianity to Japanese manners and mores, are perennial issues. The relatively small but devout Christian segment of the population witnesses to the fact

that Christianity is not so alien as to be fundamentally unacceptable. Yet public opinion still considers it something of a Western intruder. This Western image and the perpetual "busy-ness" of the Japanese contribute greatly to the refusal of the populace to study it seriously. The hesitancy of the secular media to treat religious subjects in depth further complicate the problem of reaching the people with Christian news and information. The past year has witnessed a noticeable drop in the number of catechumens.

In the religious sphere as in the secular, authority and its exercise are stimulating much discussion. Some, including theologians, see the exercise of authority as the vortex of the numerous issues confronting the church today. Widespread democratization in the free world's secular spheres inevitably exerts an influence on the religious. Dialogue and greater participation in decision-making represent features of a democratic society which the necessarily authoritarian church must eventually adopt, some maintain. Those not in authority will be expected to carry a greater share of the responsibility which additional freedom imposes, should development continue in this direction.

Undoubtedly, the amount of time and energy expended in recent years by church personnel, both cleric and lay, in their efforts to update, to renew, to re-think approaches and issues, has unavoidably curtailed direct missionary and pastoral endeavors. Certain areas of renewal still lack a satisfactory solution. Some adjustments remain incomplete. Nevertheless, a degree of stabilization has evolved, together with an understanding that crisis means "decisive moment," not "collapse", and that change need not pose a threat. There is a readiness on the part of most Christians to do what needs doing, relying on their faith to assist and support them to make honest and often courageous decisions in confronting issues as they arise. Japan's Christians can solve the apparent enigma raised in Shusaku Endo's novel, *Silence*:

"Why must God be silent during these trying times?" The answer lies in the dedication of Christians through whom the Spirit ultimately speaks . . . in any nation, in any era, in any given year.

NATIONALIZATION OF YASUKUNI SHRINE

and

Freedom of Religion

Professor of Sophia University

Hisashi Aizawa, LL.D.

I. The Character of Yasukuni Shrine

"We must console the spirits of those who have met an untimely death, for if we do not, a curse will come upon us."

This belief, originating in old folk religion, still exists today as a part of the Shinto faith.

In 1868 (the first year of the Meiji era), the Shokonsha (literally, "place to invite souls") was built at Higashiyama, Kyoto, as a fundamental expression of this belief. The purpose of the Meiji Restoration Administration in building the Shokonsha was stated thus: "To console the spirits of those patriots of the Restoration Era and the souls of those who died in the Boshin War." With the removal of the capital to Tokyo the following year, the Shokonsha was moved to Kudan in Tokyo. In 1879 (twelfth year of Meiji), the name was changed to Yasukuni Shrine and was elevated in status to a special Government Shrine.

It would be impossible to give a detailed history of Yasukuni here. It can be said that Yasukuni is a product of the era of Shrine prosperity which began with the Meiji Restoration following the collapse of the Tokugawa Shogunate.

During the Tokugawa era, Buddhism occupied the position of a state religion, though a Buddhism already tinged with Shinto belief and practices. Shrine Shinto had suffered a decline. But this situation completely changed when the Restoration administration assumed power. The new administration had some of the characteristics of an absolute monarchy and therefore began to emphasize the legacy of the Imperial ancestor's loyalty to the Imperial Throne. This made it possible for Shrine Shinto to occupy an advantageous position, and resulted in the decline of the various Buddhist sects. The government policy of separating Buddhism and Shinto resulted in widespread confusion and extremism. It was during this time that Minatogawa Shrine, deifying Masashige Kusunoki, was built. It should be noted that Shokonsha, the model for Yasukuni, was a product of belief in the supremacy of Shinto after the Meiji Restoration.

The following is a quotation from the Yasukuni Shrine Magazine: "Yasukuni Shrine was built (by the Emperor) to express to the subjects the virtue of his unending affection toward those who died for him. Therefore the subjects should give their best for the Emperor and for their country, because it has been made possible by the good offices of the Emperor."

From this it can be seen that Yasukuni was built not only for the purpose of comforting the souls of those who died for the nation, but also to encourage the military morale of the present and future officers and men of the Imperial Army. Also, as was natural for this period, Yasukuni was to serve as an object for the expression of the loyalty of all Japanese toward their Emperor as the supreme ruler.

Under the old constitution, the Department of the Interior exercised jurisdiction over shrines, but from the first, Yasukuni was an exception and was placed under the jurisdiction of the military.

Originally, Yasukuni was not built as a shrine for all those

who died for the nation, since those who fought as rebels in the Boshin War, the Byakkotai (White Tiger Party) of the Aizu clan and the Satsuma troops of the Seinan War, were never enshrined there. "If you win, your cause is just. If you lose, your cause is unjust." I think we could say that both the government army and the rebel army died for their country while holding a different view or position, and if Yasukuni was built for all the people, whether government or rebel, then all the war dead should be enshrined there.

Yasukuni was established only as a shrine for government forces, loyal to their Emperor and supporting him in his capacity as Supreme Commander . . . in a word, as a shrine for the military. Its advocates are now insisting on Government support for it.

The history of the wars in which our nation has engaged includes the following: 1) The Sino-Japanese War (1894), 2) The Russo-Japanese War (1904), 3) The Manchurian Incident (1931), 4) The Sino-Japanese War (1937), and 5) The Pacific War (1941).

The overwhelming number of Pacific War dead who have been enshrined at Yasukuni ("We will meet each other again every year in April under the cherry blossoms of Yasukuni") has brought about tremendous spiritual and psychological support for a return to the old Constitution's provisions for government administration of Yasukuni.

II. The Recent Yasukuni Problem

Article 28 of the old constitution seems to be sufficient in its guarantee of religious freedom, following as it does the examples of Western countries, "provided the religion does not disturb the public peace and general welfare or prevent citizens from carrying out their duties as subjects." However, the imperfections of this guarantee are evident in the special privileges which were granted to Shrine Shinto, and

the obligation imposed on the Japanese people to worship at Shrines. This tendency for Shrine Shinto to be the state religion became stronger and stronger toward the end of the era of the old constitution. Of course, there is no such thing as perfect freedom of religion as long as there is in existence a state religion. Independent believers or atheists do not want to worship at a shrine. In the past, such people were called unpatriotic and were slandered at every opportunity.

This situation was uprooted by the terms of the Postdam Declaration, since all special privileges for shrines were abolished. The 110,000 shrines now in existence are all accorded the same recognition as Buddhist temples or Christian churches. In theory at least, the separation of religion and government and the guarantee of freedom of religion has been accomplished.

But an effort is being made once again to accord special treatment to Yasukuni. The government is planning to introduce a bill, called: "A Bill to Nationalize Yasukuni Shrine". The bill states its purpose as being: "To recognize the desire of the nation to express its gratitude and respect to the spirits of those who died for their country in war, and have served their nation in government affairs . . ." (Article 1). The problem is that of using government funds to console their spirits and to praise their distinguished service.

As to developments leading up to the introduction of this bill, I mention the following:

(1) At the conclusion of the state of war and the signing of the San Francisco Peace Treaty, a movement to re-establish the privileged position of the Yasukuni Shrine was started by a group called the "Urayasu Society," which was formed in 1955. They began laying plans eventually to introduce a bill to nationalize Yasukuni.

(2) Later the Japan Society of War Bereaved began to cooperate with the Urayasu Society, the former taking the larger share of the promotion. The J.B.S. decided in 1956

to work toward the introduction of a bill for the nationalizing of Yasukuni. Since about 1960 the movement has been gathering signatures and mounting campaigns to get the government to introduce the bill.

Meanwhile, a move to oppose the bill was beginning, especially among Protestants. In June of 1967, a group of interested members of the Diet belonging to the Bereaved Family Council had planned to introduce the bill, but due to strong dissatisfaction from the shrines and the Bereaved Family Society, the introduction was suspended.

In opposition to the bill, a group opposing the revision of the Constitution had been formed, and together with several Christian groups, began actively to oppose this effort. A volunteer group of Christians visited the Diet and questioned the Nationalizing Committee chairman, vigorously protesting his plan. In 1967 the largest organization of Protestants, the United Church of Christ in Japan, had established "The Yasukuni Shrine Problem Special Committee," and later an even wider and more united effort composed of the "Shrines Problem Special Committee of the Catholic Central Council" and the "Yasukuni Shrine Problem Committee of the Japan Baptist Convention" was initiated.

Not only was there opposition from the above-mentioned groups, but from Buddhist groups also, such as Jodo Shinshu, Omoto Kyo of the Kyoha Shinto, Maruyama Kyo and Soka Gakkai, though their positions are somewhat vague. Certain cultural organizations and societies of the arts and sciences have likewise gone on record in opposition to the bill. As of April 1969, political parties who have definitely taken a stand against it are: the Socialist party, the Communist party, the Democratic Socialist party and the Komei party, the last two mentioned being rather weaker in their opposition than the others. In May of 1968, the Japan Buddhist Association, a nationwide organization of Buddhism (which does not include Soka Gakkai), decided actively to oppose

the bill. The opinion of Japanese Buddhism as a whole seems to be that of opposition to the bill. The Government party had counted on the strong support of the Japan Bereaved Society as being sufficient (reportedly they gathered more than 22 million signatures from all over the nation by August 1966), and was expecting little opposition to the bill's passage. But it was surprised by the increasing power of the opposition, especially when the New Religions Association, whose main strength comes from Risho Kosei Kai, which had supported the Government forces in the Tokyo gubernatorial contest, announced strong opposition to the Shrine Bill, in the name of religious freedom.

The result was that the government party was caught off balance and suddenly intensified its efforts. While professing to uphold the Constitution, it was putting forth illogical interpretations of it to achieve its aims. At any rate, it intends to introduce the bill in the next session of the Diet. This is the situation as of April 1969.

A word concerning freedom is in order at this point. Essentially, freedom cannot be given us, as passive recipients, from without. Freedom must not only be won actively by the individual, but freedom can only be maintained as we continually strive to remain free. Article 12, Paragraph 2, of the Constitution states this in the following words: "Freedom and individual rights, which are guaranteed by this constitution, must be maintained by the constant efforts of the people." In spite of this, we Japanese, generally speaking, cannot say that we have "fought a good fight" in this respect, and as a consequence of our insufficient understanding concerning the essentials of freedom, we have had a lack of determination in maintaining it. At least this is true when we compare ourselves with Europeans. This is true in the matter of the freedom of religion.

Accordingly, a serious consideration of the Yasukuni Shrine problem gives the Japanese the best opportunity to think

about the meaning of religious freedom and what it means to actually attain it. That is to say, the problem above all is related to the guarantee of the freedom of religion, which we will take up later in this article.

III. The Constitution of Japan and Reverence for the War Dead

It is a natural duty that we should render sincerest gratitude and respect toward the war dead. Even though they sacrificed their lives due to extreme national policies, our duty is the same. To oppose this bill without fulfilling our duty to the war dead is unreasonable.

Now the key word which appears in the bill, and which refers to consoling the spirits of the war dead, is a word used in the Shinto religion. It was carried over from the era when the two religions, Shinto and Buddhism, existed as one, and is also found in the vocabulary of Buddhism. Because it is strictly a religious word (Buddhist-Shinto) expressing a doctrine peculiar to their faith, we prefer not to use it in this article. The important thing is how can we most meaningfully render our appreciation and gratitude. This is the problem.

In this situation we are faced with the problem of how most rationally to obtain our objective.

The essence of the Yasukuni problem is this: how do we evaluate our Constitution, how do we grasp its meaning? What is our understanding of what the Constitution has to say concerning the relationship between the Constitution and the war dead?

I would like to point out that the majority of those who are enshrined at Yasukuni are those who have died since the Showa era.

If I may state my conclusion now, it is that only within the provisions of the present Constitution and only by follow-

ing those provisions to the letter, can we render true homage and true gratitude to the war dead. This applies to all the people, but most especially to the ministers of state, the members of the Diet, our judges and all office holders, who have been entrusted with the authority of their offices. These must set an example of upholding and respecting the Constitution. Not only should they do this because Article 99 of the Constitution requires them to, but the fundamental purpose of the Constitution is to provide the basis in national law for protecting the life, freedoms and rights of the ordinary citizens against the abuse of power and selfishness of those in authority. As long as those in authority can use their authority in a selfish manner, the everyday life of the citizens cannot be said to be safeguarded.

Another reason for upholding this Constitution is because it is, in principle, fair and just. That is to say, it is in accord with the laws of proper government and diplomacy and is also in accord with the laws of the proper development of history. There may be some minor defects, but since sovereignty rests with the people, and its underlying principle promotes universal peace and esteems fundamental human rights, it cannot be faulted. Especially do these points stand out when we compare it to the old Constitution. The most important issue concerning this Constitution is not the problem of who wrote it, but whether the contents are good or bad. It is often said in certain quarters that this Constitution was made in America, but in 1951 General MacArthur said that the insertion of the war renunciation clause (Article 9) was largely due to a suggestion by Prime Minister Shidehara. If the contents are good, we should give our approval, even though some of the work was done by foreign legislators, and even though the U.S. Government (I do not say the American people) is among those groups now trying to change the Constitution.

Finally, let us consider the relationship between the war

dead and the Constitution. We will then be able to see that the Constitution is their precious gift to their beloved country and to the citizens. Moreover, they sacrificed their precious young lives for it. More important, this Constitution contains their prayers for eternal peace, and in this sense it should be revered. Therefore, rendering honor and gratitude to them should be in accord with the meaning of this Constitution. It is primarily their experience and realization of the meaninglessness and miserableness of war that is strongly reflected in this Constitution. Also, deeply embedded in this Constitution is the enormity of the guilt of our past war policies against Far East nations, especially against the Chinese, which they, through their suffering, experienced on the battlefield.

The seriousness and the reality of their sacrifice becomes more apparent, since a war in any era, for whatever reasons, whether for self-defense or for purposes of aggression, is without exception evil. This is true because it is impossible to draw accurately a sharp line of separation between self-defense and aggression. A war of aggression is often waged under the label of self defense or in the name of justice. But all war violates the basic command: "Love your enemies," "Thou shalt not kill." In the words of Draus of Vienna, "War makes a fool of man, for in war, the heroic deed of an ally becomes a crime when committed by the enemy, and the one who strikes the first blow always becomes the opponent."

Since future wars will be nuclear wars—though there may be short-term localized conflicts—they will mean the complete destruction of humanity and culture. Accordingly, the evil of war has been increased immeasurably. Pope John XXIII, writing in his memoirs in 1963, just before his death, said that in the nuclear age every war becomes evil and there are no longer wars of justice. This coincides with the meaning of Article 9 of the Constitution, and the above-mentioned

statement is a very important one for Catholic churches, which have been insisting that arguments for a just war are valid.

IV. The Meaning of Separation of Religion and State

The problem of this bill is none other than that of the Government granting special privileges to one religious organization. In the first place, it plainly violates Article 20 of the Constitution which provides that "no religious organization can be granted special privilege by the nation." Secondly, it violates Article 89 of the Constitution which forbids "the use of public property for the convenience of any religious organization." Briefly, this bill violates the principle of separation of religion and government, which is recognized by many constitutions of modern times.

The great importance of this principle lies in the fact that it is the indispensable method of guaranteeing religious freedom, both in its internal and external aspects, and indeed fundamental human rights. Freedom of religion cannot be guaranteed unless a separation of religion and government exists. To be more specific, when a nation gives special treatment to an established religious organization, it becomes itself a kind of religious organization, making use of political power. Then freedom of religion cannot be assured. Historical facts in all ages and in many nations prove this to be true.

When we speak of a reasonable separation of religion and the state, we do not mean a one hundred percent absolute separation of all worldly authority and the inner life of the citizenry, for this is an impossibility. It is impossible in any society, no matter how far advanced its techniques or how rationally its sciences may be developed. The teaching of Soviet Russia that "religion is an opiate," which is itself a statement of universal religious belief, is a good example of the impossibility of complete separation of religion

and the state.

At the close of the era of the Meiji Constitution, although the government paid lip service to the principle of the freedom of religion, in practice it was giving Shinto an increasingly privileged position, so that Shinto became a kind of state religion. The principle of the separation of religion and the state was thereby denied. To select and favor one religion among many, in this case Shrine Shinto, is clearly unfair. The principle of the freedom of religion in its essential and logical meaning declares that all religions should be equal in status.

The government at that time sought to justify its actions by the use of the following curious reasoning: "Since a shrine is a place where homage is paid to the forbears of the Emperor, as well as to those who have rendered service to their country, it is different from a religion. Therefore, there is no violation of the principle of the freedom of religion in granting special status to a shrine." This kind of inconsistency is not unusual for those in authority, when their anti-constitution bias comes face to face with the Constitution itself. Their efforts to evade the Constitution are quite apparent in this sort of reasoning. Although the Constitution gives great support to the people in the protection of life and freedom, those in the seat of authority regard it unfavorably and are seeking possible ways to circumvent it. In this regard the essence of the modern Constitution is easily understood.

In any event, neither faithful, convinced believers nor atheists can sincerely and joyfully worship at a shrine. During the time when Shrine Shinto was the state religion, those who refused to worship were oppressed and accused of being unpatriotic. This resulted not only in mental and spiritual pressures, but also in social and government discrimination in securing employment, in marriage, and in the treatment of soldiers in the barracks. In the case of the

Christian who believes the words of the First Commandment: "Thou shalt have no other gods before me," and "A man is justified by faith in Jesus Christ without the deeds of the law," he cannot in good conscience worship at a shrine, even in the name of national duty, without being inconsistent and illogical. The freedom of the Christian is violated.

V. The Revival of Ultra Nationalism and the Arguments on the Religious Character of Yasukuni

As has been mentioned, after World War II, the policy of conferring special privileges given Shrines was abolished, and the separation of religion and government was established. Eventually, Yasukuni was recognized as an ordinary religious body under the provisions of the Juridical Persons Law of 1951 and was given the status of Religious Juridical Body, which it has today. However, once again the attempt to grant special government privilege to a shrine is being made through the efforts to nationalize Yasukuni. The reason for selecting Yasukuni from among many other shrines is that, since the war dead and others are enshrined there, it is easier to appeal to the emotions of the people. In any event, it is the same road we have travelled before. It is not always true that what has happened once will happen again, but in this case I fear that it will, and we must always keep this in mind. Here is an important lesson from history, both remote and recent, which must be recognized.

The argument that the problem of Yasukuni does not involve religion, but is only a matter of traditional customs, goes against all the facts. The reason for calling Yasukuni a "Shokonsha" (shrine sacred to the spirits of the war dead) is that services in honor of the war dead were held there. This belief has not changed. Shinto ceremonies being conducted there at present include such expressions as: "Purification Rites," "Soul Inviting Ceremony," "Tamagushi Offer-

ing." These cannot be termed merely traditional customs, for if this were the case, it would mean that they are a part of our daily life and observed by everyone, such as giving year-end presents or sending New Year's cards.

One powerful advocate for the nationalization of Yasukuni insists that we must distinguish between religious activity aimed at gaining adherents, and religious acts, such as a simple ceremony or festival. He insists that Yasukuni is not engaged in religious activity in its usually understood meaning and therefore it should be regarded only as a religious facility. However, in view of Article 3 of the Yasukuni Shrine Juridical Persons Law, which specifies Yasukuni's functions as: "services to honor the memory of the war dead," "making known divine virtue" and "indoctrination of believers," I think this is religious activity. It is not correct to call Yasukuni an ordinary religious facility when it is in fact a religious organization—a religion.

According to this man's argument, since Yasukuni was forcibly accorded the status of a religion through outside pressure, (that is, by the power of the Occupation), Yasukuni can return to its original status only through nationalization.

In a word, his argument is that the union of Shrine Shinto and government is natural and that their separation is improper. This clearly violates Article 20 of the present Constitution. Only when the religious character of Yasukuni is recognized is its true function made known.

From the viewpoint of religious thought in general, as well as from the scholarly point of view, Yasukuni is indeed a religion, and to insist otherwise is the same as saying black is white. It is impossible, by means of the law, to make something which is illegal become legal.

But of greater importance is the use of government authority to hand down a momentous judgment concerning the religious life of the citizens. This is the same as meddling

in the private lives of the citizens. Nothing is more foolish than for government authorities, pretending to be theologians of the first rank, to intervene in personal religious matters. It is here that an even deeper meaning of the principle of the separation of religion and government is to be found.

VI. The Meaning of Religious Freedom: The Freedom of Unbelief

A rather widely held view on the meaning of religious freedom, is that of Mr. Gerhard Anschütz who divides religious freedom into three categories: 1) The freedom to confess your faith, 2) The freedom to worship, 3) The freedom to organize a religion. Another view is that of Mr. L.A. Weigle who makes the following division: 1) The freedom to believe and be a member of a church, 2) The freedom to believe as a citizen of the country. I esteem highly this division because it places strong emphasis on the guarantee of the freedom of religion from the standpoint of the citizen. As citizens who have a religious faith and belong to a religious organization, we also act as citizens, who have the ultimate sovereignty and the power to determine our form of government. Of course, we can use our influence in politics and can criticize the conduct of our government, or, if we so choose, can reject it.

I would like to elaborate on the third division of the meaning of religious freedom. The freedom of religious belief has two parts: the freedom to believe and the freedom not to believe. True freedom of religious belief functions first as the freedom to believe. This freedom guarantees the right of the adherent to believe in a particular religion. But freedom also includes the right *not* to believe in a particular religion, as in the case of a Christian not to believe Buddhism.

Next let us think about the freedom not to believe in *any*

religion, that is, the freedom of an atheist. If we pursue to its ultimate basis the theory of freedom, it is freedom of thought. Freedom of thought is provided for, along with freedom of conscience, which in Europe often meant freedom of religion. In this meaning, freedom not to believe can be included in the freedom of thought rather than in the freedom of religion. We cannot deny that non-believers have some attitude toward religion. Understood in this sense, it is correct to say that the freedom of religion also includes freedom *not* to believe.

Those who do not recognize that the freedom of unbelief is included in the freedom of conscience, say that in the constitution of Communist countries there are provisions for the freedom of anti-religious propaganda and the freedom of conscience.

Unfortunately, this supposition is not always true in relation to the above-mentioned point. Generally speaking, from the standpoint of reason and logic, freedom of religion essentially includes the freedom not to believe as well as the freedom of atheism. The freedom of religion, in these two meanings of the freedom to believe and the freedom not to believe, is already being practised.

Let us apply this definition of religious freedom to the problem of Yasukuni. The freedom of atheism should be guaranteed in the name of the freedom of religion because, strategically speaking, the struggle to solve the Yasukuni problem involves the formation of a united front between the convinced believers and the many others who profess no religious belief.

I am going to take up next the close relationship between freedom of thought and freedom of speech, assembly and association. Among ordinary citizens and also among the members of the progressive political parties of the National Diet, there are many convinced atheists. For them, religious freedom is, first, the right not to believe in any kind of

religion.

VII. Religious Freedom and Other Civil Rights

The freedom of religion as a civil right cannot really function independently in isolation. It functions with the other civil rights, especially the freedoms of thought, speech, assembly and association. This is a proven fact from past history. The freedom of religion, when given concrete expression by the believer, naturally has to be related to the freedom of expression. That is, the freedom of religion, which is guaranteed by Article 20 of the Constitution, is vitally related to "freedom of assembly, association, speech, press and all other means of expression," which are guaranteed by Article 21 of the Constitution. When religious freedom includes not only the religious freedom of the individual, but also a person's religious freedom as a member of a church and as a citizen of the country, then it is religious freedom in its true meaning.

What we call the democratic process of government has been formed and developed in the struggle to attain the various above-mentioned freedoms. If this be so, religious freedom was one of the fruits of the development of democracy. The facts of history, both in Europe and America, prove this point, especially English history since the seventeenth century. How severely did Fascism, the greatest reign of terror in the history of humanity, violate religious freedom! (Refer to my work: *Religion and Government in Modern States*, Chapter 4, paragraph 1.)

The situation in Japan was not an exception. When was it that the road to political democracy in Japan, through means of national law, was opened widely to all citizens? It was when the status of the Emperor was changed from that of a divine being to that of a human being, and the duty to worship him was abolished. In a word, it was when true

religious freedom was guaranteed by the Constitution. During the era of the Japanese fascists, religious freedom was severely restricted.

On the surface it would appear that the only problem directly related to the nationalization of Yasukuni is that of religious freedom. But in fact, this is only a part of a larger problem, which is the movement toward the complete anti-democratization of the country. This movement includes: rearming Japan, a revival of military conscription, and the reform of the electoral system which would result in one party rule. In short, the effort to abolish the present Constitution. The plan to nationalize Yasukuni is being promoted as an ideological and psychological movement.

Accordingly, it is a fearful mistake to regard this problem as merely another sectarian quarrel between Christianity and Shinto, totally unrelated to the lives of those who have no religious belief. Some Christians take this position. Also, if this bill is passed by the Diet, it will be only a matter of time until the problem of the nationalization of Ise, Meiji and many other shrines arise. In any case, we can see that an intimate and vital connection exists between religious freedom and political democracy.

VIII. Concerning the Sincerity of the Motive for Introducing the Yasukuni Bill

Was the bill prepared only for the purpose of expressing national sentiment and paying homage to the war dead? According to Article 1 (in the bill as finally presented on April 18, 1968), the national sentiment is described in the following words: "The national sentiment should publicly pay homage and respect toward the souls of the war dead and all those who died in the service of their country."

Is it right to assign only this one meaning to expressing the national sentiment? Of course this is one aspect of

"national sentiment." However, we cannot ignore the fact that there are national sentiments which differ from these.

A war widow who lives in Yamanashi said, "My husband who died in the war is definitely not at Yasukuni." A Tokyo war widow said, "If the word Yasukuni sounds pathetically and heroically beautiful to some people, I feel as a surviving wife, that they are already strangers to the bereaved." These sentiments are also one expression of the national sentiment. It can also be said that these sentiments are very close to the spirit of the peace constitution. But even if this sentiment were that of a minority, which it is, it must not be ignored. In the final analysis, there are many varieties of national sentiment. To say that the sentiment mentioned in the law is the unified sentiment of the nation is unreasonable.

If this was the true motive for introducing the bill, it would more appropriately have been introduced sooner. But this bill is being introduced at a time when the Government has on its hands the serious internal problem of the renewal of the Japan-U.S. Security Treaty. It is being introduced during a time when nationalism and the necessity for national defense is being emphasized. Behind all this, some larger, ulterior political intention can be seen.

If the motive for preparing this bill is sincere, a more appropriate method should have been taken. For example, one good proposal is to erect a tomb for the unknown war dead, placing in it a portion of the remains of the war dead representing all those who died in the war. It should be free from all religious implications, above all religion, sectarianism, and denominationalism, a project in which all the citizens could participate. For this purpose, why not enlarge the Chidorigafuchi tomb in honor of the war dead, which was completed in 1959 with the Emperor attending the completion ceremonies?

But there is strong opposition to this idea from the shrines

and from the Association of Bereaved Families, who insist that Yasukuni alone should be maintained for this purpose.

The abandoned remains of countless numbers of war dead are still to be found in Southeast and especially South Asia. The collection of their remains is both technically and economically a most difficult undertaking. But considering the problem of how completely we wish to express our homage to the war dead, we should first promptly and more earnestly solve this problem.

IX. The Ideology of the Advocates of the Bill (1)

The main point of the thinking of those who advocate nationalization of Yasukuni is, first of all, that it is possible to favor religious freedom without being in favor of separation of religion and the state. This reveals their lack of knowledge concerning the principle that religious freedom cannot be guaranteed without a separation of religion and government. One of the most influential advocates of nationalization says, "Countries in which religious freedom is provided for by the constitution, but have no provisions concerning the separation of religion and the state, are the countries where a kind of union of religion and the government exists."

The already-mentioned proponent is referring to the article compiled by the Ministry of Education, entitled "The Text of National Constitutions Concerning Religious Freedom" (1955), which says: "There are people who claim that in modern states the separation of religion and government is a universal principle. But when we compare the constitutions of several countries, this is not true. To the contrary, countries having separation of religion and government are fewer in number. Countries with a state religion, including those having a semi-state religion, number 35, as compared with 24 having absolute separation of religion and the state. Because the number of countries having absolute separation

of religion and state is fewer, it is therefore incorrect to say that this is a universal principle."

I intend to show that his conclusion about the number of countries having separation of religion and the state being fewer is incorrect. Correct or incorrect, the argumentation of this advocate of nationalism is faulty if it is meant to indicate that numerical superiority determines the rightness or wrongness of the matter. The important thing here is not how many countries have this system but whether this system is best suited for the country and its citizens. When making reference to an institution of a foreign country, the first consideration should be a concrete examination of the relationship of the institution to the country's historical, social and cultural conditions. Just because a foreign country has such an institution, it does not follow that Japan must have the same system. The foreign country has the institution because of its own peculiar situation. In Japan the circumstances are different. Therefore a different approach should be taken.

The arguments of the aforementioned proponent of the bill come from a misreading of the pamphlet completed by the Ministry of Education. Actually the number of countries having separation of religion and government exceeds 24. For in the same pamphlet, just a few lines later, there is a list of 22 countries under the heading "Countries with Religious Freedom." These are: Belgium, Holland, Switzerland, India, Nationalist China, Communist China, Czechoslovakia, Poland, Turkey, Brazil, Ceylon and some others. In the constitutions of these countries, the actual wording, "separation of religion and government," is not used, but in some of these countries separation of religion and government is actually being practised. (As one example, please see my article on the Belgium Constitution of 1831 (*Fukuin to Sekai*, May, 1968).

As I said before, countries which have religious freedom

are at the same time countries which have separation of religion and government, and this freedom is guaranteed by the separation of religion and state. The proponent of the bill overlooks this self-evident truth.

X. The Ideology of the Advocates of the Bill (2)

The second feature of the arguments put forth by the proponents for the nationalizing of Yasukuni, is that they have decided in advance that, not only should Yasukuni be given special privilege, but also all other shrines as well.

Afterwards they would give their reasoning and arguments to defend their actions. When from the beginning it is questionable to give special status, to try to rationalize it is much more ridiculous.

This proponent contends that a distinction should be made between religious activity intended to gain adherents, and those of merely ceremonial significance, the former being a religious body and the latter a mere religious facility. Article 2 of the Religious Juridical Persons Law defines the purpose of a religious body: "The main aims of a religious body are: propagating a religious doctrine, holding religious ceremonies, and the indoctrinating and strengthening of believers." This advocate bases his above-mentioned opinion on this provision, but he misunderstands the meaning of the provision. "Propagating a doctrine", concretely expressed, means "indoctrinating and strengthening believers" and "indoctrinating and strengthening believers" means "holding religious ceremonies and events." In other words, the latter is usually necessary for the sake of the former. These three things, in a word, are all related to one another. Not only this, they are all inseparably united. But this he does not recognize.

Of course this same article leaves room for discussion, since there are in it several points which readily invite

misinterpretation. But the important thing seems to be that the proponents have presumed that the nationalization of Yasukuni is an already accomplished fact. Then afterwards, from the standpoint of their presupposition, they try to win their argument that Yasukuni is not a religious body by making a distinction between religious activity and a mere religious facility.

Let us assume for the moment that this distinction is allowable. According to the terms of the Religious Juridical Persons Law, many religious groups which are at present qualified as religious organizations, would become disqualified according to his interpretation. Let us consider the situation regarding the Buddhist temples. Except for some special sects and temples, they do not carry on religious activities as he defined that term. At present the main activity, though not the only activity, of Buddhists temples is conducting funerals and holding memorial services for the dead.

According to the arguments of this advocate, though the temple is a religious facility, it cannot be called a religious organization. This is contrary to the facts. If funeral services are conducted and prayers for the repose of the souls are offered, from the Buddhist point of view, these rituals are religious activities. It is also true that such rituals, from the standpoint of the original spirit of Buddhism, raise many questions, even though Gautama and his followers, including Honen, Shinran, Nichiren, Dogen and the founders of Kamakura Buddhism, did not consider such rituals of great concern.

Let us now consider the situation of the Shinto Shrines. If a Shrine exists at a specified location, then this is where the devout believer comes to pause before the Torii, and pass under the Torii and stand before the sanctuary, and quietly clasp his hands in prayer. He does not clasp his hands because of the shrine buildings, or because of the beauties of nature that surround them. He offers his supplication and his worship to God, and prays for a peaceful daily life,

happiness and success. At this place, there is religious activity with religious effect centered in the shrine. At such times, it is rare that a Shinto priest would appear, especially for the purpose of acquiring or instructing believers. In the rural areas, shrines with regular, full time priests are numerous.

XI. The Ideology of the Advocates of the Bill (3)

The third feature of the arguments of those who favor nationalization, regardless of whether they are conscious of it or not, is based on their praise and acceptance of the former Imperial regime. Instead of recognizing the separation of religion and government, they approve the uniting of religion and government. But what religion is it that they anticipate uniting with the state? It is not one sect of Christianity, nor one sect of Shinto. It is precisely Shrine Shinto itself. The Shrine deifies the ancestors of the Emperor and those who died for the nation. Accordingly it is natural that they should receive special protection from the nation, these advocates maintain.

Underlying this is the approval of the old Constitution's Emperor System and special favoring of Shrine Shinto. The thing of highest value is closest to the Emperor—this is the special system of moral values seen here. According to this, the standard for deciding what is morally good and what is truth, is proximity to the Emperor. So the nearer a person's position to the Emperor, the higher his rank as a man, and the further from the Emperor his position, the lower his rank as a man. This was the widely accepted system of values under the old Constitution, and it clashes head-on with the fundamental principle of the Sovereignty resting with the people, which the present Constitution upholds.

In that system of ethical values, loving the Emperor was the same thing as loving the country, because the State and

the Emperor were one and the same. In the present defense of the nationalization of Yasukuni, the value of the present Constitution is ignored. We see this same type of thinking in the paper published by the Ministry of Education, called "The Ideal Japanese." That is, "If we direct our respect toward the Emperor, then we direct it toward our country." This reveals the lack of understanding of the fundamental principle of the Constitution, and especially Article 99 of our Constitution, by those who have a special duty to respect and protect the Constitution.

As I have stated before, a man may be permitted to demand his freedom only when he does not interfere with freedom of others, who also demand freedom. Briefly, we cannot insist on our freedom at the sacrifice of the freedom of another. This is applicable concerning religious freedom. The Shrines, from their own standpoint, insist upon religious freedom. In spite of this, they are indifferent toward the religious freedom of other believers. This is brought out in the following view published by the headquarters of Shrine Shinto: "To those precious souls enshrined at Yasukuni, who sacrificed their life for their country, the nation and its citizens should offer sincere thanks and homage. And all other Shinto ceremonies should be conducted according to the principle of religious freedom."

Religious freedom under the old Constitution was inadequately guaranteed, as we have mentioned before. This freedom was allowed only within the framework of Shrine Shinto as the state religion. For those who could not approve of giving special status to Shrine Shinto, religious freedom was severely restricted. The above-mentioned statement by the head of the Shrines reminds us of the mistaken view of religious freedom of that day. That is, a religion tied up with government authority is insisting that it has the prerogative to define the limits of the freedom of religion. When it comes to the matter of paying our respects to the

war dead, the spirit of the Constitution must be respected. Nay, especially then must the freedom of religion, as determined by the constitution, be guarded. This is because the constitution is a precious inheritance which the earnest desire of the war dead for peace and democracy made possible for the country.

XII. The Advocates Views Concerning Religion and Education

The supporters of the bill make statements concerning religious education in government schools. They point out that there are 40 countries which have religious education in the public schools, and only 15, among them Japan, where religious education is not taught in the public schools. On this point they are suggesting that, since the number of countries where religious education is taught in the public schools is large, Japan should also have religious education in the public schools. Again, their main consideration is not what is the proper course, but what course does the majority follow. The importance of what is called the principle of deciding by the majority should not be denied here, but the numerical consideration should not be the sole deciding factor.

Generally, the most effective foundation for moral education is religious education. Therefore social education, especially religious education, has a rather important meaning in our country, the reason being that religious education in the home is insufficient. However, the crucial problem here is the feasibility of effecting proper religious education through the schools. In the case of mission schools or other religious schools in which the definite educational aim is in accord with a particular faith, the problem is not so great. But difficult problems arise in the public schools, especially in primary and secondary schools.

The situation in Japan is different from the countries of

Europe in that we have so many religions, denominations and sects—between 400 and 500.

For reasons already explained in detail, to give instruction in each religion, sect or denomination in the public schools is extremely difficult. From an abstract point of view, religious education in the public schools is desirable. However, from a concrete point of view, it is rather impossible to accomplish. But what about courses in religion, in religious sentiment and experience, in the history of religion, and in the lives of great religious leaders? Of course this is not a simple thing, but it is not impossible and, one might even say, desirable. However, we can hardly say that this necessarily constitutes true religious education.

The proponents, on the one hand, denounce the separation of religion and state, even as they insist on the necessity of religious education in the public schools. On the other hand, they speak of Shinto thus: "It is, in religious terminology, a national religion (or a racial religion). It enshrines our Japanese ancestors who contributed to our national welfare. It is a religion espoused only by the Japanese." At this point they have already admitted that Shinto is indeed a religion—the national religion of Japan. When we relate this to their theory of religious education, their aim becomes more evident. Although they do not openly say so, when they speak of religious education in the public schools, which they openly advocate, their intention is to make Shinto the basis of religious education.

In my opinion, the religious education which these advocates of nationalization are talking about is most certainly not religious education based on Christianity. Neither can it be religious education based on the teachings of a particular sect of Buddhism. What they are advocating is religious education based upon the fundamental thought of Shinto.

Here we are reminded of a textbook published in 1937 (Showa 12) by the Japanese government, entitled, "The

Principle of National Status." It expresses the fundamental idea of Shinto thought. More precisely, the idea of the divinity of the Emperor in its essential expression was found in the Imperial Rescript on Education, promulgated by the Imperial Constitution of 1890 (Meiji 23). It was read ceremonially by the principal of every public school. Under the present Constitution with its pillars of the sovereign rights of the people, respect for civil rights and peace, what kind of official textbooks, based on Shinto thought, would the government publish?

XIII. SHINTO as a State Religion and Ultra-Nationalism

When we consider the problem of this bill, it is very important that we reflect on the era of narrow nationalism which resulted in granting special status to Shrines. Generally, the advocates of the Yasukuni nationalization seem to be deficient when it comes to reflecting on the past. In former times, Shinto ideology was expressed in the spirit of *Hakko Ichiu*, (Literally, "eight worlds under one roof"), which was the spiritual and psychological motivation of national policy. Because this is absolute truth, all others (nations) should accept it too, its advocates believed. Through this teaching, a united world would be realized. However, mankind does not conform to a single ideology. Therefore, this is not in truth a global principle. This is actually ultra-nationalism clothed in the garb of globalism (cosmopolitanism). Further, this is not based on either true internationalism or true nationalism. True nationalism exists, as the preamble to the Constitution states: "Other countries must not be ignored, while considering only the problems of our own country." As J.G. Fichte says: "True nationalism is realized when the mutual well being and prosperity of all peoples is recognized." (cf. Fichte's *Philosophy of Govern-*

ment, by Nanbara Shigeru, 2nd ed. vol. 3 p. 4).

One of the symbols of self-righteous "internationalism" at that time was the building of shrines, one after another, in countries occupied by the Japanese army. Not only Japanese, but also the citizens of the occupied countries were compelled to worship at these shrines. This was regarded by these countries as an example of Japanese conceit, egoism, and as absurdly old-fashioned. I remember one of my Chinese friends severely criticizing Japanese shrine policy at that time. Japanese policy for Asia, on this point too, indeed had been a complete failure. The Shrines may insist: "At that time, we were compelled to do this by the military authorities and the Government, and we did not do so willingly." However, it is only natural that when a religion has been given a privileged position by the state it will be controlled by the state's authority. No matter what kind of dishonesty or error the government commits, when there exists a real union of church and state, it is always convenient to favor the government.

Accordingly it may seem severe to say that the real responsibility for the errors of that day belongs to the shrines. Rather the actual responsibility lies with the system of the union of government and religion, and we should say that this responsibility lies more with the undemocratic Emperor System that made this possible.

After the war, Shinto lost its privileged position as the state religion, and was recognized as an ordinary religion. In a manner of speaking, Shinto was thrown, by one stroke, into the movement toward religious freedom. Especially for Yasukuni, which had been closely connected with military force and war power, this was a painful and most awkward position. But at the same time, the situation should have been a heaven sent opportunity for Shinto to learn an invaluable lesson. It should have taken this opportunity to make a recovery. Nay, it is not too late even yet for them to

recover. But there is no other way to do this except by the inner spiritual energy of the believers, and this must be based on the principle of separation of religion and government. This is the only way for Shinto to maintain its life in our time. We know that there are some people in Shinto who are wrestling seriously with this problem. These people are endeavoring to relate the individual consciences of Shinto believers to hereditary Shinto belief. "The modernization of Shinto" must begin at this point.

Though a system of religion relying upon the protection of government authority may seem to be a wonderful thing at first glance, it eventually proves to be the way to powerlessness and degeneration, and the way that leads to undemocratization. The history of the relationship between religion and the state shows this fact clearly. This acknowledgment is needed not only for Shinto, but also especially for believers of all religions, including Christianity and Buddhism, and by all citizens as well.

UNDERSTANDING THE SEVENTIES

Robert Epp

No one questions the need to understand the 1970s or to see in clearer perspective the thought and action of the progressive forces. It is the Japanese Left, after all, which promises to cause most of the trouble during the coming decade. Unfortunately, too few realize that our attitudes create a significant barrier to understanding either the seventies or the Left. More precisely, Western values and presuppositions as to what is right create a psychological barrier which makes understanding difficult. This is especially true for the American who too often imagines that those who oppose his style of life and his political system are inherently evil. Perhaps the most offending aspect of this psychology is the tendency to think in rigid black-and-white absolutes and, on the basis of these "eternal verities," to pronounce value judgments without considering the values and assumptions made by the other fellow, in this case the progressive. If what a Japanese radical says and does fails to match our prearranged conceptions of what is economically and politically good or bad, we tend to disparage him.

Three attitudes are especially insidious because they so effectively interfere with or completely frustrate honest attempts to understand the issues. We must face up to these attitudes or at least be aware of them before we can hope to fathom the progressive's thinking and his program. First is the tendency to polarize political problems. We like to think in terms of free/totalitarian, democratic/communist, good/bad. Naturally, we are the free, the democratic and the good. All who disagree with us are totalitarian, commu-

nist and bad. This assumption is not only demonic in itself, it prevents us from seeing that political problems are virtually always more complex than a simple either-or analysis permits. Second is the inclination to be global evangelists trying to peddle our values among the developing nations of the world. Naturally, we want everyone else to share our freedom, democracy and goodness. But we forget that democracy and freedom "have never been ideologies. They are a way of life that has slowly evolved . . . [and they] are not commodities easily adaptable to foreign climes,"¹ especially by force of arms or economic sanctions. A way of life is difficult to transplant because rejection mechanisms in the alien system are too powerful. Third is the proclivity to think political change questionable and, as a result, to decry any ideology opposed to the *status quo* as unadulterated evil.

Does it not seem somewhat inconsistent that a people famous for making revolutionary changes in economics and technology insist on clinging to the political *status quo*? It is perhaps a greater inconsistency that Christians absolutely shut their ears to appeals of humanists on the Left for justice and for a return to ideals. They refuse to take seriously those who demand political change, thinking that the responsibility for understanding appeals for justice rests upon the progressive: he must conform to Western, conservative values before we listen to him. He must convince us of his sincerity, we think, and so our misunderstanding constantly reaffirms and justifies itself. Perhaps the responsibility is the other way around. At least what follows assumes that it is our responsibility to reduce our ignorance of the progressive's thought and to make sense out of his psychology. Until we have a rudimentary insight into his values and attitudes, we are not likely to view the scene with any perspective or much wisdom.

Those who would understand the Japanese progressive

often find themselves in a situation which provides excellent material for a cartoon. One very clever attempt to capture the situation appeared some years ago in the *Christian Science Monitor* and gives a hint as to the nature of what confronts a person who would understand others. In this cartoon, two animals in the foreground are talking to each other about an elephant in the background. One is saying, "The distinguishing characteristic of the elephant is its short neck." What kind of animal would make such an odd remark about an elephant? Of course, only an animal with a long neck—a giraffe. The giraffe saw the elephant in terms of his own, not the elephant's, anatomy. In a sense, when we evaluate Japanese Marxists and progressives we are like giraffes looking at an elephant, and we tend to make the same mistake the giraffe did as we describe the "elephant" in terms of our values and standards rather than in terms of his. No wonder our statements are distorted and inaccurate. Thus our first task is to realize that we project our "anatomical" peculiarities, in this case our ideological presuppositions, on those whom we judge. Our job, in a word, is to try to understand the Japanese progressive as he is, not as we prefer to look at him.

I. The Situation

The first requirement for those who would understand the progressive is to grasp the environment in which he is operating. One way to appreciate things as they stand on the eve of the seventies is to see the differences between the situation as it existed in 1960 and as it exists today. The first difference is the significant change in the Left's opposition tactics and, accordingly, a change in the nature of the progressive challenge to the seventies. In 1960, it was necessary to ratify the security treaty. This necessity gave opponents of the government three primary targets: the

process of ratification in the Diet, the site of that process (i.e. the physical location of the Diet), and the symbol of the entire process, the then Prime Minister Nobusuke Kishi. Once the treaty had been ratified, or rather rammed through by the Kishi regime, and once the premier had resigned, the opposition lost its targets and the movement collapsed like a punctured balloon. "With the treaty ratified and Kishi's resignation plans announced, the inflamed public mood shifted abruptly from outrage to apathy."²

In 1970, by contrast, a similar collapse appears most unlikely. One of the main reasons we can expect sustained opposition is that progressive strategy is not limited to targets which are easily removable. To begin with, there has been no ratification and thus there is no parliamentary process to attack. After June 23, 1970, when the initial ten-year agreement officially ends, provisions of the treaty will go on indefinitely unless either party desires otherwise. The idea of "automatic extension" (*jido encho*) is expressed in Article X of the mutual security treaty which stipulates that the agreement "shall remain in force until in the opinion of the Governments of the United States of America and Japan there shall have come into force such United Nations arrangements as will satisfactorily provide for the maintenance of international peace and security in the Japan area." After 1970, however, the Article stipulates that "either Party may give notice to the other Party of its intention to terminate the Treaty, in which case the Treaty shall terminate one year after such notice has been given."³

Without a parliamentary process or a building to attack, the opposition has been forced to choose alternate targets: Okinawa and American bases in Japan. Needless to say, Prime Minister Eisaku Sato could as easily become the butt of criticism as his elder brother, Kishi, was in 1960. Much depends on how circumspectly he handles himself, although in 1970 the premier has no parliamentary process during

which he can imitate Kishi's disastrous May 19, 1960, caper and thus coalesce an otherwise fragmented opposition, even within the Liberal Democratic Party.⁴ More important, however, is the fact that the new targets promise to have a good deal more staying power than those the opposition chose in 1960. At the moment the focus is on Okinawa. But Okinawa is not only a long distance away, it is remote to the interests of the average Japanese. It is fair to say that, despite considerable irredentist sentiment, there is much prejudice against Okinawans, who in the past have often been treated like second-rate citizens.⁵ Moreover, the possibility exists that Washington will accede to Japanese demands that the island be returned as soon as possible without the presence of nuclear weapons. If so, one leg of the progressive program would be shorn off.

The other leg, American bases in Japan, remains. While Okinawa is distant the bases are near, they are visible, and they are constant thorns in the side. With few exceptions, American installations are in or near heavily populated areas so that they are exposed to the public view. Their exposure often generates considerable local opposition, especially when an American plane crashes. Less spectacular reasons for public outcry involve noise from jet planes and various undesirable elements in the immediate neighborhood of bases where "camp followers" congregate. A recent bill to include zones around American military installations as "public nuisance" (*kōgai*) areas was defeated in the Diet. In any event the bases can wait; presently the stress is on Okinawa. The strategy may be to move from that which is far to that which is near because, even if Okinawa is returned in the near future, it seems inevitable that some American bases in Japan will remain, at least for the immediate future. They will be handy targets for the opposition, particularly for rambunctious students, and issues over which public opinion can easily be whipped up against the government's pro-

American policy.

The second general difference between 1960 and 1970 is the intensity and the breadth of the mood of opposition to American policy in Asia. The mood has been fanned by constant exposure in the mass media of incidents such as Okinawa Day. But perhaps the potential of a long-term persistence of the mood is best revealed in the way Okinawa is being presented to elementary school children. Teachers and radio broadcasts beamed to the upper grades introduce children to the mood of opposition and reiterate the nationalistic dimensions of the Okinawa problem. For example, a regular Friday morning program on current events intended for children of the upper grades repeatedly deals with Okinawa: the huge American bases there, the fact that it is Japanese territory and yet only American currency can be used, the lamentable fact that a Japanese citizen cannot visit the island without permission from the U.S. government, etc. In a different context, a scholar complained that he was fingerprinted like a common criminal before he could get permission to lecture there.⁶ April 25, the Friday before Okinawa Day on the 28th, was of course a legitimate time to remind children that Okinawa should be returned.⁷ Constant exposure confronts children regularly with the need to think about and deal with the problem.

At least this particular broadcast is handled dispassionately. Other material exposing youngsters to the Okinawa problem is not necessarily presented in an objective manner. More important, blatantly anti-American material will very likely increase during the coming months. Many principals and individual teachers frankly admit that they deal with Okinawa in their classrooms. There is the possibility that not only these teachers but all belonging to the Japan Teachers Union (Nikkyoso) will have in their possession a book which is often less than dispassionate and objective. Between January 25 and 28, 1969, the Nikkyoso conducted a study

meeting at Kumamoto to explore possible reading materials on Okinawa, and decided to recommend a supplementary reader written and widely used by teachers on Okinawa: *Watashitachi no Okinawa* (Our Okinawa). In fact, Nikkyoso representatives adopted a resolution to put a copy of the book into the hands of each union member. They have accordingly begun a movement to purchase 600,000 copies.⁸ Whether or not the Ministry of Education approves the reader, it seems a foregone conclusion that the content of the book will filter down to the children.

Watashitachi no Okinawa purports to be a straightforward presentation of the facts. Some supporters, among them the well-known young novelist Kenzaburō Oë, praise the book for its lack of bias.⁹ True, the book presents objective data on the economy and agriculture of the island, but it also devotes much space to describing the missile sites, the large amount of land requisitioned for American bases, the ominous B-52s which fly to Vietnam, the nuclear submarines which frequent Okinawan ports, etc., highly emotionally charged issues in Japan. Quite apart from the incontrovertible truth of these facts are their implications. It is difficult not to conclude that the entire book is, in fact, calculated to incite children against the allegedly unjust and undemocratic activities of Americans on the island.

A human interest story illustrates the level of objectivity characteristic of the book. The setting is the dawn of February 24, 1955, when 300 armed Americans invaded Iejima, an island to the north of Okinawa proper. In battle dress, with pistols, rifles and machine guns in hand, these troops came to take over a village, heartlessly ignoring the requests of the people to make a base elsewhere. The case of a sixty-year-old farmer points up the people's lack of civil or human rights under American rule. The old man weeps as he pleads with the soldiers, "This land has been in my family for generations. It is my life. If you take it I won't

be able to eat. Please! Please, don't take my land. If you're going to tear it up with that bulldozer, you'll have to kill me first." Then he throws himself down in front of the bulldozer, forcing armed Americans to wrap him up in a blanket and take him away to Okinawa by helicopter.¹⁰ One need not question that such events have happened. The issue is rather that the descriptions are clearly anti-American and that repeated exposure will have a long-range effect on the children who read these stories. As with fish in a stream, it is impossible for people to escape being swept along by their environment, even while being conscious of the current.

The third difference between the situation in 1960 and that on the eve of the seventies is the growing intensity of nationalism. There can be no doubt that *Watashitachi no Okinawa* has strong nationalistic appeal, or that nationalism increasingly moves the "water" in which Japanese swim. Doubtlessly related to Japan's expanding economic power and her increasing wish to take a more active and positive role in international affairs, the rise in nationalism is by no means limited to progressives. At least as far back as 1961, conservative Japanese businessmen have advocated what one Japanese scholar calls "economic nationalism," "a principle which demands that Japan act independently in international economic competition. Practically speaking, it can be boiled down to the desire to decrease our economic dependence on America."¹¹

One way in which this desire has manifested itself is the demand for structural reform in the Japanese business world. Nationalism sanctions radical adjustments in the name of strengthening the economy vis-a-vis the United States. The most obvious type of reform active at the moment is the merger. The stated aim of amalgamations, which are almost always concluded between large companies in order to make an even larger entity, is the strengthening of the Japanese economy against external pressures.¹² Against the leviathan

of the West a strong position is a natural goal for businessmen whose economy so utterly depends on trade; 80% of Japan's industrial raw materials and 20% of her foodstuffs are imported. Even if she produced enough edibles to feed her population according to present-day dietary standards, Japan, existing as she does by exporting finished goods, could not survive long without the requisite raw materials. Structural reformers are therefore busy planning measures to reduce the vulnerability of Japan's economy and to overcome economic pressures from abroad, especially from America. They believe that merger is one such measure.

Growing nationalism, self-confidence and desire for independence stimulate increasing opposition to Japan's dependence on America. We see here an attitude which "comprises two different factors operating together—the factor of national pride, and [the factor of] aversion to involvement in war as a result of military alliance with the United States."¹³ Structural reformers press for rationalization of Japanese trade patterns, which means, among other things, more trade with nearby nations, irrespective of political systems, as well as increased autonomy to adopt diplomatic policies directed toward Japanese rather than American national interests. But antipathy to the "made in Washington" label on Japanese foreign policy and fear of Japan's anti-China containment and isolation policy are increasing, perhaps in response to the rise in nationalism. Note, for example, the growing number of voluntary organizations formed among housewives and the like with the explicit purpose of supporting peace. One scholar writes, "On June 15, 1968, more than two hundred civic groups organized rallies in various cities to protest against the war in Vietnam, and thousands of persons participated in Tokyo, mobilized by a number of tiny civic groups."¹⁴ This reaction indicates some of the average citizen's intense concern over his nation's attitude toward peace, nuclear weapons and American policy.

The growth of national pride, self-confidence, and this concern give rise to a new situation. The mood on the eve of 1970 is quite different from that on the eve of the 1960 security treaty crisis. Given the difference, moreover, in the goals which the opposition has adopted for the seventies, we must conclude that the "outs" have the potential to motivate anti-American disturbances over a long term. The problem is not just 1970 but the 1970s because the rising mood of opposition and the substantive increase in nationalism intensify the possibility that the Left will be able to get control of public opinion. Should they succeed, not only will they be able to generate constant tension and cause innumerable incidents, but (depending of course on their methods) a considerable portion of the population might support the progressive program. On the eve of the seventies we must indeed face the sobering fact that the gathering storm seems much more ominous than it did in 1960 and that small compromises, half-hearted gestures, and temporizing concessions will hardly calm the troubled seas.

II. Principles Behind the Progressive Program

Those who would understand what the elephant is really like must grasp his "mental environment" by trying to understand his psychology or mind-set. Needless to say, the most important aspect of this "environment" is the rising nationalism just described. If we keep that in mind, it will be easier to refrain from the customary temptation to polarize the political situation or to imagine that those who disapprove of U.S. policies and diplomatic activities are *ipso facto* communists or Marxists or enemies. In the case of many Japanese progressives, their disapproval has a single common denominator: nationalism. Many others may base objections to America's "imperialistic" posture in Asia on humanistic Marxist principles, but the way they state their

opposition inevitably reflects the deep-rooted concern that Japan seek her own rather than American national interests.

One way to grasp the Left's mind-set is to be aware of several principles underlying attempts by progressives to win public support for their position on the security treaty. Two closely related principles of radical thought are particularly germane to the winning of public support: utopian idealism and pacifism. In one way or another, these ideals or their variations appeal to many Japanese, and not just to those on the far left. Utopian idealism probably has greater appeal to the young than to the old, but there is a nearly universal trend to pacifism in Japan. Pacifism, moreover, feeds and overlaps with idealistic hopes for a utopian order.

By utopian idealism I mean simply the expectation the average radical has that his ideals will be realized in a future order, a Utopia free of the tensions, contradictions and problems affecting modern society. Certainly we might suspect that the utopian dreams of Japanese Marxists are what one scholar calls the reaction of "traditional societies to the strain placed upon [them] in the process of modernization."¹⁵ One aspect of modernization which provokes an irritated reaction is the trend toward differentiation, whether this manifests itself as specialization or as a balance of power among members of the nuclear club. Rejecting the policy of balance of power is a natural corollary of rejecting nearly every peculiarly modern feature of present day society and its powerful movement toward the alienation of human beings. One of the most sinister causes of alienation, so progressives believe, is attachment to the status quo. That is why, almost without exception, radicals become quite upset by those who support the *status quo*, whether that means acknowledging the balance of power between the U.S.A. and the U.S.S.R., or creating political stability based on demands to be "realistic."

The progressive's uniform antipathy to "realism," which

more properly we might call "as-it-is-ism" (*genjitsushugi*), is rooted in a paradoxical assumption. On the one hand, the progressive assumes that change has been bad: the change, that is, from a time when men were not alienated from society, to the modern age when men are inevitably estranged from their essential humanity due to contradictions caused by specialization and differentiation. On the other, he assumes that change is good: meaning change from the alienated present to a future (suspiciously like the distant past) where there will be no alienation. It is possible to understand why some elements of the utopian idealism of the Japanese Left appeal also to those of the Right if we keep this paradox in mind. Stripped of the idea of radical change and revolution, the Utopia the revolutionaries desire resembles certain elements characteristic of pre-modern, traditional society before industrialism alienated men and fragmented their culture. Some of the ideals those revolutionaries strive for were announced by Confucianists and Taoists more than two millenia ago—they are ideas dear to the conservative heart. Paradoxes aside, however, realism is anathema to the radical.

Of all realistic policies, the 19th century balance-of-power concept is perhaps most suspect. Some idealists believe this policy causes rather than prevents wars, and regard as anathema America's China containment policy which appears to be based completely on the notion of balancing power and maintaining the *status quo*. This after all, could cause Japan to become "the testing ground of a limited Sino-American nuclear war."¹⁶ A progressive detests so-called "realistic policies" such as power balance and regards them as the most *unrealistic* strategy imaginable. Washington's China isolation policy is a case in point. Rather than ameliorating, it exacerbates tension in East Asia and makes China more frustrated, more justified in the conviction that America is an imperialistic monster, more dangerous, and hence more liable to cause trouble in Asia.

A saner and more realistic policy would be to involve China in international politics by encouraging rather than discouraging her activities in the international arena. Progressives think that a policy which first creates tension and then makes every effort to preserve that tension—one which, in short, accepts and stresses the *isness* of the situation—is unrealistic and erroneous. That is why many progressive intellectuals prefer to stress the *oughtness* of the situation. And that is why they ask whether the realist “is honestly satisfied with Japan’s present ‘reality,’ and whether he conceives of this reality as an immutable absolute which man must accept. . . .”¹⁷ Naturally the progressive answer is No, for man can and must change society. Progress and development toward the ideal society are thus primary values.

Of course, progressives do not believe that the government party, the Liberal Democratic Party (LDP), is interested in ideals or committed to developing an ideal society. Out of their negative evaluation come various acerbic criticisms of Premier Sato’s presumably anti-idealistic viewpoint. In March, during examination of the 1970 budget, for example, Mr. Sato was questioned on the extent of his adherence to the three principles governing Japan’s attitude toward nuclear weapons (that is, not to manufacture them, not to use them, not to allow them in the country). He failed to respond satisfactorily to a question which probed his opinion on allowing tactical, i.e. defensive, nuclear weapons in Japan. The prime minister later tried to justify his equivocal answer by saying that the Constitution does not seem to prohibit the use of tactical nuclear weapons. But the damage had been done. His idealistic opponents interpreted his statement as a kind of political “Freudian slip” which disclosed a nefarious plan to smuggle tactical nuclear weapons into Okinawa, perhaps even onto the mainland. The official organ of the Japan Communist Party, *Akahata* (Red Flag), was

especially vociferous,¹⁸ but even an editorial in the much more level-headed *Asahi* expressed serious doubts about Sato's sincerity.¹⁹ Such is the psychology of the utopian idealist.

The progressives detect hypocrisy or deviousness even where neither exists. They are perhaps as suspicious of conservatives as the conservatives are of communists. No wonder they mistrust a government dedicated to supporting the *status quo* and opposed to development of an ideal society, especially when *status quo* regimes include Batista's of Cuba, Diem's of Vietnam, Park's of Korea, and Chiang's of Taiwan. Rather than worshiping balance of power and inadvertently becoming bedfellows with these "reactionary dictators," progressives prefer to work with the concept of a balance of virtue . . . the virtue of pacifism, the second principle underlying the thinking of radicals in Japan. As we know, pacifism has a powerfully idealistic appeal in post-World War II Japan.

The breadth of this appeal was clearly revealed in the widespread popular opposition to the visit of the U.S.S. Enterprise, a nuclear-powered aircraft carrier which visited the port of Sasebo in January 1968. During its visit, the *Asahi* received "8,163 letters (four times as many as . . . in an ordinary month) . . . among which 2,516 were concerned with the issue of the 'Enterprise' alone."²⁰ Many criticize their government on moral and practical grounds for permitting such ships to call at Japanese ports. They think that Japan, of all nations, should take a moral lead in the anti-nuclear movement as the only nation that has suffered from atomic bombs. On practical grounds, they believe that the use of Japanese ports by such vessels constitutes a threat to nearby China, aggravates Sino-American friction, and, in the event of hostilities, could involve Japan. The same concern for peace has spawned innumerable voluntary organizations, many formed by housewives who devote new-found leisure to studying peace and organizing peace demonstra-

tions.

The urge for peace seeks further disengagement from the American anticommunist treaty system. The ultimate aim of this urge is unarmed neutrality. Certainly a more idealistic, daring or novel solution to Japan's current problems would be hard to imagine. And this ultimate aim is a clear illustration of the close relation between the idealist's eschatological hopes for a utopian society and his hopes for peace. These coincide in his absolute rejection of the *status quo*. "Neutralism is orientated toward the future, whereas participation in the cold war means preoccupation with the past. As a way of thinking, neutralism emphasizes the mutability and malleability of reality."²¹

Progressive scholars are not alone in urging the ideal of unarmed neutrality as the sanest, most realistic route for Japanese diplomacy to take. Letters to the editor of the *Asahi* express the logic of this approach. A typical letter, written by a fifty-year-old man and published on May 7, 1969, argues, in support of unarmed neutrality, the impossibility of protecting the nation by arms, and the persuasive advantage of an unarmed country over an armed one in convincing others of the need for peace. He says, "It is clear that the primary deterrent against the use of nuclear weapons in Vietnam was the existence of a worldwide commitment to peace which makes possible the creation of a universal peace organization. This has become possible thanks to the effect of the mass media in contemporary society."

Belief that "unarmed neutrality is a kind of permanent realism which makes possible a peaceful future built on the noble ideal that we are universal men"²² perfectly reflects the widespread aversion to war and nuclear weapons. And this belief asserts the spirit of the Constitution which supports the aversion. The preamble of the Constitution says that "We, the Japanese people, desire peace for all time and are . . . determined to preserve our security and existence, trusting

in the justice and faith of the peace-loving peoples of the world." This assertion is powerfully supported by the blunt rejection of war in Article IX: "Aspiring sincerely to international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation. . . ."32

Events occurring in East Asia only confirm the Japanese belief in the need for peace and the possibility that unarmed neutrality is a viable means to its realization. Many cringe every time they hear an American congressman say that "the United States should pressure Japan into changing its Constitution so that it could produce a greater military force to defend itself."²⁴ Such statements, they say, display a lack of sensitivity to Japanese public opinion. Because of the fear that China would dispatch volunteers, as she did to Korea in 1950, and perhaps involve Japan in the hostilities, many Japanese were utterly discouraged by U.S. escalation of the war in Vietnam, notably the bombing of North Vietnam which commenced in February 1965. In October 1964, a mere four months before this escalation, China exploded her first atomic device, giving notice of entry into the nuclear club and of potential to strike an enemy in the Far East, i.e. U.S. bases in Japan.

Peking's second round of nuclear tests in May 1965, contributed to the tension in Japan by reminding Japanese of those jittery days five years earlier when, after the U-2 Incident, Defense Minister Malinovsky "ordered Soviet rocket installation commanders to strike back at bases used by planes that violated Soviet air space."²⁵ As countless Japanese believed that U-2 pilot Francis Powers had flown from Japan, there was widespread hysteria, quite understandable in view of the demonstration by the Soviets, several weeks before, of their prowess in rocketry in the orbiting of a 4.5 ton spaceship. Clearly they could deliver their missiles to any target, and certainly to U.S. bases in Japan.

It is difficult to speak of concepts like utopian idealism and pacifism apart from the way they manifest themselves in action, as opposed to abstract thought. There are many means by which progressives articulate their ideas or transfer them into action. Here I shall touch on but two such means or principles of action: opposition and struggle. Related as closely as idealism and pacifism, these appear to be logical extensions of the two principles of thought just described.

Opposition to the government and to the *status quo* is the primary means by which Japanese idealists hope to bring their ideals and their hope for peace before the public. Members of the Japan Socialist Party and the Japan Communist Party exemplify progressives who are conscious of the frustrating impotence of their minority status. They accordingly believe that effective opposition to the majority party can be carried on only outside parliamentary procedures. To date, at any rate, the government party has been able to put through whatever legislation it desires, often ignoring the "outs" and arbitrarily trying to cut off debate on sensitive issues—thus infuriating the Left. In fact, perpetual frustration has forced the "outs" to imagine that they can defend democracy only by working outside established structures. Their logic is that because Tories control the structures, the institutions are no longer really democratic. The result is that "democracy is in peril if one party knows only how to govern and the others only how to oppose."²⁶ Students and intellectuals become terribly cynical because they feel so politically impotent,²⁷ and the greater their cynicism the more intense their opposition to majority rule.

Opposition per se seems at times the very reason for existence of the "outs." The progressive is not a progressive unless he opposes the conservative forces. He feels he must criticize everything they do and damn everything they suggest. While those of the Left feel no responsibility to offer concrete and workable plans in lieu of those they obliterate

by their criticisms, they regard their actions by no means as purely negative because the principles of idealism and pacifism lend meaning to their opposition. Much like an evangelist, the progressive is saying to the Tory, "Repent of your evil works, cast off the devil, change your heart and pledge yourself to the ideals of a new society and world peace." Almost every radical is convinced that conservatives are concerned primarily with selfish interests, and are against ideals, peace, and the interest and happiness of the people. This totally unfavorable appraisal prevents—almost precludes—the development of a consensus, even on an issue as vital as that of national defense. Lacking a consensus, Japan has a kind of spiritual vulnerability which not even the American nuclear umbrella can compensate for. And as long as opposition expresses itself primarily in blind and inflexible criticism, whether justified or not, Japan may never develop a concept of the loyal opposition.

Irrational opposition for the sake of opposition appears to inhibit the growth of a balanced democratic process, making it difficult to overcome or transcend petty factional disputes. The primitive tribal conviction that harmony is vital in *our* ranks, but not between *our* camp and *their* camp, continues to interfere with attempts to achieve unified action or to agree on joint programs. But in this day of almost instantaneous communication, changes must come if the parties are to survive. If nothing else, perhaps nationalism may be strong enough to overcome the narrow-minded resistance to working with those outside "my tribe." Socialists and communists recently had occasion to experience the pull of nationalism when they considered holding a joint protest meeting in Yoyogi Park on Okinawa Day, April 28. As late as April 23, however, newspapers announced that the Japan Socialist Party and the Japan Communist Party, failing to reach agreement, had decided to hold separate meetings on the seventeenth anniversary of Japan's *pro forma* independ-

ence, the day the San Francisco peace treaty went into effect.

On Sunday, April 27, members of the Okinawa delegation attempted to break the impasse and get the progressive parties to cooperate. According to reports, the appeal was frankly nationalistic. The Okinawans said that everyone on the island wanted to return to the fatherland. There may be some exaggeration in the claim, but the appeal effectively accomplished its aim. Progressives had been told what they already knew to be true: the issue was one on which they must cooperate. Nevertheless, many failed to cooperate, and refused to show up at Yoyogi or participate in the orderly demonstration following the joint meeting. Among the dissenters were radical students who regard the progressive parties as part of the Establishment. These students spent the evening clashing with riot police and tearing up Shinbashi Station. But the Okinawans' nationalistic plea was able to overcome entrenched tribal tendencies, at least for an evening.

Another principle behind the activities of the Left is the idea of struggle (*toso*), a concept which also helps justify opposition. There are many kinds of struggles, personal and national, class and race. There are also struggles which assume the use of force and those which do not. Progressives in Japan, more often than not deeply influenced by Marxist philosophy, usually have class struggle in mind. At least the struggle between classes is somewhere in the progressive's knapsack of basic assumptions. Accordingly, he believes that he must wage continual warfare against the bourgeois exploiters of other social classes. Because the bourgeois will never willingly surrender their base of power or stop exploiting others, the progressive says the struggle must be unrelenting and eternal. It is analogous to a Christian's struggle against sin or the forces of evil. No compromise can be made, no accommodations allowed, nor can one ever let down his guard completely. Just as a

Christian has outside help, however, so the progressive is certain that he is not alone in his struggle. The forces of history are on his side and eventually there will be justice (i.e. defeat of the bourgeois view). The "people" will come out on top. But that does not mean the struggle will end. It will merely be shifted to preventing the selfish bourgeois mentality from infecting even the "elect." In a word, progressives view struggle as a condition of true manhood, as a state or an attitude supported by an eschatological hope.

Struggle thus includes faith in an imminent Utopia. More than a mere hope, this faith appears to be a form of intentionality, an expression of free will. That is, the progressive believes he need not conform to social expectations or bourgeois psychology. He can dissociate himself from them, criticize them, rise above them. He struggles not merely to win a point here and a point there, but to push the processes of history another step toward the final development of a Utopia where men do not exploit other men. This is certainly the ultimate expression of intentionality. Struggle therefore has tremendous staying power, sustained as it is by a profound eschatological hope. It is not easy to discourage those who assent to the progressive ideology and believe in the inevitability of their victory.

Nor is it easy for the bourgeois to negotiate with people dedicated to struggle. Those aiming at perfection are not apt to be satisfied with halfway measures. Compromises are never made in order to save the *status quo*—that is regarded as a cunning trick of the conservatives—but to move the situation beyond the *status quo*. In a word, struggle is also dialectical. The struggler makes demand "A". When the conservative gives in on point "A", he is immediately confronted with demands for "B" and "C". The process continues *ad infinitum*, ending only in Utopia where there are no bourgeois power holders. Viewed secularly, this attitude may seem completely inflexible and fanatic. Viewed religiously,

however, there is little which surprises us. After all, how can one compromise with evil?

Religious people should not find it difficult, therefore, to grasp the progressive's opposition-struggle syndrome, even perhaps to sympathize with his ultimate aim of justice and peace. Both the way scholars of the radical Left express their hopes in an "eternal revolution" aimed at creating and guaranteeing a society in which wars and selfishness cannot exist, and the way they describe the Utopia they dream of, remind the Christian of the prophets' dreams of a time and place when the law of God will be written in the people's hearts. This dream may be articulated in language somewhat different from King James English, but substantively it is remarkably similar to the anti-Establishment, revolutionary language of post-exilic prophets.

This dream is shared by practically every Japanese progressive. But because we label such dreams *Marxist*, and because the Marxist philosopher likes to act as though he is dealing with objective, scientific, and universal verities—the same qualities we claim for our dogma—we refuse to listen. We forget in our counter rhetoric that, in the final analysis, the eschatological hopes of the Left are not subject to discussion or amenable to compromise. Until we realize this fact, we will not understand that the problems facing us during the 1970s are rooted in principles which are relatively immovable and irrevocable, and which have a broad appeal. Crudely put, this means that giving the noisy brat a lollipop will not be enough to make him shut up or go away. It is not that easy to deprive the progressive of his appeal.

The radical feels he has no choice but to struggle against the bourgeois power holders. He wants no lollipop; he wants justice. He does not want to shut up and go away; he wants to stay around and contribute to the ultimate conservative defeat. Almost everything which conservatives do intensifies the radical's assurance that he must continually struggle

against the *status quo*. Not only does he think his government acts as though it is an arm of American policy, he finds himself a member of an impotent minority in the Diet, "unable to gain any results . . . by parliamentary means. . . ." Progressives are accordingly tempted to "abandon parliamentary methods and resort to building up pressures by unparliamentary means which may succeed in moving their opponents in the government to make some concessions."²⁸ The frustrated "outs" in Japan thus have good reason to agree with Marx in labelling parliament "a committee of the bourgeois." They also believe they are justified in charging conservatives with operating the government for the selfish interest of preserving private spheres of power.

Few frustrations are as intensely resented as those which American military power forces on the progressives. A recent experience supports the Left's constant iteration that the U.S. occupation of Okinawa deprives the islanders of their civil rights, and that there is no choice but eternal struggle against the unjust, arbitrary methods of a militaristic government. Okinawa labor unions decided on January 9, 1969, to hold a general strike on February 4, the first anniversary of stationing B-52s on the island.²⁹ These bombers, offensive weapons in every sense of the term, are capable of carrying nuclear weapons and symbolize American intervention in the Vietnam civil war. U.S. officials on the island countered the threat of a paralyzing strike in a way which the Left regards as showing the customary American disregard for the rights of others and for democratic procedure. United States officials informed Okinawans on January 11 that a Comprehensive Labor Ordinance would go into effect on January 25. Announced unilaterally (i.e., the Japanese civil government had not been consulted), the ordinance banned strikes, picketing, rallies, demonstrations, and "any other activities having either the object or effect of interfering with the operation of military bases, designated

essential industries, or work performed on property under U.S. Government control. . . ."³⁰

Because Okinawa is literally a floating base (some claim as much as one-third of the usable land on the island has been preempted by U.S. forces), and because practically any disturbance can be interpreted as "interfering with military or essential industry operations," Okinawans saw the ordinance as a comprehensive ban on free speech and expression—a reminder of Japan's prewar reactionary leaders who kept similar laws on the books. The galling difference is that the Japanese militarists did not claim to be democratic lovers of freedom, as Americans do. The ordinance successfully forced cancellation of the strike. After all, 33 per cent of all workers in the Okinawa Prefecture Labor Unions, the sponsoring organization, work for the military. When labor capitulated, teachers took over leadership of the opposition campaign. The Okinawa Teachers Union, some 12,000 strong, was able to organize a series of demonstrations on February 4, the day the general strike was scheduled. Teachers took the initiative despite the defection of the union workers, despite the ordinance, and despite a steady rain. We might ascertain the extent of opposition and the feeling of frustration the arbitrary ordinance had generated by noting that an estimated 280,000 people participated in various protest meetings across the island. That means some three per cent of Okinawa's entire population turned out, eloquent testimony of the islanders' disgust for the ordinance and conclusive proof of their ardent wish to get rid of the B-52s.³¹

Gag rules like the Comprehensive Labor Ordinance force progressives into an opposition-struggle syndrome. Perhaps we can best appreciate the psychology informing the Left's attitude if we identify this syndrome with the concept of *sin*. By saying the bourgeois attitude that would protect its interests at any cost resembles sin, we get a better sense of what is involved. And we can also understand why it is that

many bitterly cynical statements made by radical members of the opposition sound so very much like the prophet Elijah: "I, even I only, remain a prophet of the Lord" (I Kings 18:22). Describing the progressive in this way would not make him especially happy, but it may help us understand the nature of the passion which characterizes his opposition and struggle.

Thus far we have glanced at two principles which support progressive thought and two which support progressive action. It remains to describe one aspect of the total mind-set in which these principles interact and are applied. One way to describe this aspect is to focus on its functional properties and to say that the progressive mind-set is conditioned by, and in turn conditions, a situational matrix. This sounds like a contradiction because the various principles described above give the impression of inflexibility while a situational ethic seems very flexible. Though the radical is in many ways unbelievably inflexible, his extremely rigid principles potentially can be applied in a flexible manner. On the other hand, the existence of this particular aspect of his mind-set can make his response to a given problem or situation less predictable than one might imagine, on the assumed basis of inflexible principles.

To understand the Japanese progressive's situational orientation, we must first understand that it appears to be a manifestation of Japanese character and its spatial orientation—one which at root is quite different from the Westerner's customary linear orientation. The American, at any rate, generally thinks in terms of moving along a line from one point to another. Notice the way street numbers are laid out, or the stress on processes and progress, or the usual plot development of a play or novel. Whenever an American isolates a particular point in time or space, there is a good chance that he will describe that point in a way which betrays his linear orientation. For example, what we call an overpass or underpass is the point at which two linear ribbons

intersect. Our interest in the linearity of that junction is betrayed by our calling it an *underpass* or an *overpass*. The terminology stresses linear movement rather than the junction itself and merely designates the way one ribbon intersects with another.

Japanese by contrast tend to stress the junction, the point at which the streets intersect. An underpass or overpass is called a three-dimensional crossing (*rittai kosa[ten]*), thereby revealing the Japanese propensity to deal with the moment of a relationship, whether it is two highways or two people. And, as anyone who has ever tried to find an address in this country knows all too well, the community pattern is anything but grid or linear. It is spatial. It is cubic. What is important about a *machi* is that it is a cubic space in which houses and their numbers (even in the new system) are laid out in a way which responds to and fills up available space. This orientation might be described as stress on the *cubic moment*. It is nowhere more obvious than in certain types of Japanese literature, in most haiku, and in the majority of pre-modern plays. In none of these is there a basic concern for linear development of the plot or an argument. Many authors continue to write indeed as though they were describing a series of cubic moments linked together somehow by threads of feeling or sentiment, not by linear connectives.

Perhaps Yasunari Kawabata's Nobel Prize acceptance speech is a pertinent example of this characteristic.³² But the principle is stated much more positively and clearly in a work written by Soseki Natsume in 1907, before he left to study in England. Here the leading character, presumably Soseki, describes his interest in the cubic moment: "Because I am an artist I find any passage of a novel interesting even when it is out of context. . . . It is because we read novels [in this way] . . . that we don't care about the plot. For us it is interesting to flip open the book as impartially as if we were drawing a sacred lot, and to read aimlessly at

wherever it falls open.”³³ The statement, made by an artist explaining why he does not get involved in linear development, illustrates the paradoxical flexibility/inflexibility characteristic of progressive thought and action. The principles informing his reaction to a fluid moment remain uncompromisingly rigid though, ironically, the very fluidity of the moment may mask the principles, making them appear nonexistent.

The main implication of the cubic moment is that its *ad hoc*, situational fluidity makes action difficult to predict. There is a tendency for progressives, as for Japanese in general, to evaluate each moment and respond appropriately. Though they have subscribed to long-range goals, radicals often determine a course of action at the very last moment or delay their decision until it is too late to react effectively to a given situation. Thus they often emasculate their idealism and pacifism. Seen in these terms, one cannot say that the principles have been suspended. Quite to the contrary, they are confirmed in the action ultimately taken. In any event, orientation to the cubic moment combines with these and other principles of thought and action to underwrite the progressive's opposition and struggle. His is the commitment of a well-motivated fighter who cannot be put off by tidbit concessions or half-hearted compromises.

In a nutshell, this is the shape of the elephant we giraffes have been observing. His deeply religious motivation combines with commitment to certain principles of thought and action, thus conditioning him for a long struggle. Given the situation as it exists on the eve of the 1970s and given the nature of the progressive forces, it should be clear why many talk of a difficult decade, not just a difficult year. The most effective countermeasure to meet the potential trouble the Left will generate is to develop concrete programs which are radically creative, yet capable of appealing to public opinion. If the progressive approach is skillfully managed, it is quite likely that the radical's principles might influence a significant

sector of public opinion. It may be impossible to prevent that from happening because of the rising mood of opposition and the resurgence of nationalism. One promising way to compete with the progressives' appeal would be a course of action that average Japanese can regard as right and just and wise. If such action is backed with imaginative and visionary policies, the 1970s may be less violent than anticipated.

* * *

Unfortunately the prognosis is not good, for truly creative plans do not seem in the making. True, the Sato regime is pessimistic about the possibility of avoiding widespread violence and is drawing up long-range plans to control disorder. Funds have been earmarked, for instance, to finance mobilization of 800,000 police, should anticipated riots demand a force of that magnitude.³⁴ And leaders of the government party are considering possible use of the Self-Defense Force if the situation gets out of hand.³⁵ There are also positive plans afoot. Conservatives think the maintenance of domestic order demands countermeasures which will assure public support; that means policies to improve the schools, control university students, curb rising prices, alleviate popular anxieties, and strengthen the economy in general. These negative and positive measures to meet the possibility of violence are all right as they go. But they are essentially deterrents rather than truly creative attempts to put Japanese diplomacy "in orbit" as it were—that is, to disengage it from Washington's apron strings and allow Tokyo to assume leadership in working for peace in East Asia.

This suggests that perhaps what Washington does is more important than what Tokyo does, for to all appearances the latter does little more than respond to the lead of the former. Unfortunately, Premier Sato's foreign policy often does look like a carbon copy of something made in Washington, D.C.,

and his cabinet officials often appear to go out of their way to justify American policies in Asia.³⁶ If the puppet myth is to be laid to rest, however, the United States must take the initiative and, with decisive and precedent-breaking action, demonstrate her real power: the moral strength to overcome inertia, rectify mistaken policies of the past, and insist on Japanese autonomy.

A creative approach will demand, first of all, a major overhaul and reorientation of American foreign policy in Asia. To begin with, U.S. leaders will have to readjust their thinking and treat Japan as a bona fide ally, as an equal partner rather than a lackey. This would mean letting Japan act in terms of her national interests instead of pressuring her to act in terms of American interests. Even more important, perhaps, is the need to reexamine the primary source of tension in East Asia: the China containment policy. There can be no final solution to Okinawa or to American bases in Japan unless American officials come to grips with the whole question of U.S. power in Asia and the reasons it is there. Many scholars and several legislators have urged reconsideration of our China policy. In March 1969, Senator Edward M. Kennedy, a Democrat from Massachusetts, and Senator John S. Cooper, a Republican from Kentucky, wrote articles suggesting that revaluation of Washington's anti-China policies is long overdue.³⁷ More and more, responsible people are beginning to realize that peace in Asia is impossible without a peaceful China, and a peaceful China is unlikely unless she is "brought back into the international community and involved in such international agreements as the proposed nonproliferation treaty, which would, in any event, be meaningless without her participation."³⁸ There is no more opportune time for America to announce the intention to change her China policy than in 1970 when the U.S.-Japan security treaty can be extended, revised, or scrapped. At the same moment, Washington must not only initiate a study of means to bring America's Asia

policy into line with the realities of the area but also confront the problem of Okinawa and U.S. bases in Japan.

Confrontation means making a very painful adjustment. We must stop thinking of Okinawa and U.S. bases in purely military terms and consider them in political terms. Until we do, long-term, effective solutions will escape us because military logic will only further involve the United States in its unpopular and sterile containment policy. This is not to say that we should ignore military and economic problems. We must recognize especially the serious shock to the economy an American withdrawal would mean to Okinawa.³⁹ It is a matter of perspective, and the political perspective must be given preference.

Once we decide to think of these problems primarily in political terms, we shall also be able to consider the long-range national interests of Japan instead of concentrating exclusively on our own. Asia will very soon be a place where we can no longer unilaterally force people to think and act in our way. The time is past due for us to work with Japan as an equal partner, though that will probably mean making gestures and suggesting bold alternatives to our present stagnant anti-Chinese paranoia. We might, for instance, unilaterally decide to move the preponderance of our military installations in Japan and Okinawa to South Korea and Taiwan, areas these bases are meant to defend.⁴⁰ Generals Chung Hee Park and Chiang Kai-shek have expressed apprehension over the loss of Okinawa as an American bastion in the Pacific. Let them provide a new bastion. Both run a police state where freedom of expression is limited and thus a minimum of opposition to the American presence would be expressed. We might also announce that no more nuclear-powered vessels of any kind will call at Japanese ports, except in an emergency or on the explicit invitation of the Japanese government. Washington could furthermore announce the intention to move reconnaissance flights (and other intelligence-gathering activities which

approach hostile coasts) to bases outside the Japanese islands.

These actions would go a long way toward impressing the Japanese people with our sincerity, thus postponing the day when progressives might influence public opinion sufficiently to support their programs. Perhaps Washington will take the initiative and act while there is yet time. If not, progressive forces will certainly be able to generate sufficient friction to make the 1970s very warm indeed. In fact, many believe that the Liberal Democratic Party may lose some of its power during the coming decade, perhaps even be replaced by a coalition government led by the Japan Socialist Party. Should that occur, it is possible that Japan might unilaterally end the security treaty and ask American forces to leave. Paradoxically, America's attitudes could be a factor in bringing about the fall of a government anxious to please and ready to adapt to U.S. policies. How much better to take the initiative and act positively instead of always being forced to act defensively and respond to challenges.

In the main, understanding the 1970s is a matter of gaining perspective on the problems and principles of the progressives. Prescribing remedies and countermeasures must be done on the basis of a perspective which only understanding can give. We should at least graduate from describing elephants as animals with short necks and see the beasts as they are. Once we learn to stop measuring Japanese progressives by our values, we may come to understand them and find they are not quite as bizarre as we first imagined.

Notes

Abbreviations used: *JSPIJ* for *Journal of Social and Political Ideas in Japan*, and *AS* for *Asahi Shimbun* (Asahi Newspaper).

1. Shintaro Ryu, "Japan, the United States, and the World," *JSPIJ*, Vol. IV, No. 1 (April 1966), 76-77.

2. George R. Packard III, *Protest in Tokyo: The Security Treaty Crisis of 1960* (Princeton: Princeton University Press, 1966), p. 303. Note also Masaru Ogawa, "Our Times—Face of '1970'," *The Japan Times*, March 2, 1969, pp. 1, 4; and see one source of Ogawa's remarks in Noriyoshi Wada, "Kokumin undo no bunkyokka: 'Okinawa' 'kichi' ga yato no hyoteki [Popular movement polarizes: opposition parties' objectives are Okinawa and the bases]," *AS*, January 28, 1969, p. 17.
3. George R. Packard, *op. cit.*, pp. 366–367.
4. Note Packard, *op. cit.*, pp. 237–242. For a detailed study by a radical progressive, see Rokuro Hidaka, *1960nen gogatsu jukunichi* [May 19, 1960] (Tokyo: Iwanami Shinsho, No. 39, 1960).
5. Lawrence Olson, *Dimensions of Japan* (New York: American Universities Field Staff, 1963), p. 362, points out that, added to social discrimination by Japanese, U.S. grants in aid did not apply to Okinawa. Innumerable Japanese writers also acknowledge the Okinawan's second-rate citizenship; see, for example, Keiichiro Ichino, "Okinawa to kenpo [Okinawa and the Constitution]," *AS*, evening edition, May 3, 1969, p. 7.
6. The scholar in question is Jiro Kamishima, Professor of Political Science, Rikkyo University, who had been invited to lecture at Ryukyu University on political theory; Kamishima, "Okinawa no kokoro [The mind of Okinawa]," *AS*, evening edition, March 6, 1969, p. 7. A journalist notes a similar problem: "When you arrive [in Naha] you have to show your identification card and entry permit . . . [To take] a two and a half hour trip [by jet from Tokyo to Naha] means waiting two weeks for a visa"; "Okinawa hokoku [Okinawa report]," *AS*, May 20, 1969, p. 2.
7. The discussion—broadcast every Friday morning at 10:15 on NHK-2 (690 AM) and titled "Kono goro no dekgoto [Recent events]"—is led by Teruhiko Shimizu.

8. "Hondo ni mo hamon: 'Okinawa' fukudokuhon [Repercussions on the mainland: the Okinawa supplementary reader]," *AS*, evening edition, March 10, 1969, p. 7.
9. Kentaro Oe, "Okinawa to minshu shugi e no keiki—'Watashitachi no Okinawa' o yonde [Okinawa and the chance for democracy: on reading *Our Okinawa*]," *AS*, evening edition, March 10, 1969, p. 7.
10. Excerpts of the book appeared in *AS*, February 20, 1969, p. 4.
11. Yuichiro Noguchi, "Economic Nationalism," *JSPIJ*, Vol. LV, No. 2 (August 1966), 95.
12. See Yukichiro Noguchi, "Trends in Thought Among Structural Reformists in Japanese Industry," *JSPIJ*, Vol. V, No. 1 (April 1967), 11–23, especially pp. 14–15.
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18. Note, for example, "Anpo Okinawa mondai—Kyosanto giindan no katsudo [Problems of Okinawa and the security treaty: activities of Japan Communist Party

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19. Editorial, *AS*, March 13, 1969, p. 5.
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 22. A letter to the editor written by a white-collar worker (age, 52); *AS*, May 21, 1969, p. 5.
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 32. The original and Edward Seidensticker’s translation appear together in *Utsukushii Nihon no Watakushi* [Japan the Beautiful and I] (Tokyo: Kōdansha Shinsho, No. 180, 1969).
 33. Natsume Soseki, *The Three-Cornered World* (*Kusamakura*), trans. by Alan Turney and Peter Owen (Tokyo: Charles E. Tuttle, 1965), p. 124.

34. "70nen no chian taisaku [Policies for keeping domestic order during 1970], *AS*, February 28, 1969, p. 2.
35. "Jieitai no chian shutsudo [Mobilizing Self Defense Forces to keep domestic order]," *AS*, March 19, 1969, p. 2. The primary problem facing those who would like to use these forces to put down domestic disturbances is that the current SDF law prohibits their use except to deter direct or indirect aggression. Presumably, conservatives regard disturbances instigated by radicals as "indirect aggression." More closely related to the true function of the SDF are its proposals for the defense of Okinawa after American forces are removed from the island; this problem is discussed in "Okinawa boei keikaku no kangaekata [Plans for the defense of Okinawa]," *AS*, evening edition, March 31, 1969, p. 1.
36. A complaint made by a self-employed businessman (60 years old) in a letter to the *Asahi* (April 19, 1969, p. 5), lamented that Foreign Minister Aichi spent too much time trying to defend U.S. activities despite the fact that reconnaissance flights (of the EC-121 in this case) originate in Japan and thus endanger national security.
37. Both essays are featured in the section, "Reassessing U.S. Policy on China," *The New Leader*, March 3, 1969, pp. 12-16.
38. Kiichi Miyazawa, "Proposals for Improving Japanese-American Relations," *JSPIJ*, Vol. IV, No. 2 (August 1966), 51.
39. The economic problem is being reviewed constantly from various angles; one handy and fairly exhaustive reference is Kaoru Inaizumi, "Okinawa keizai no genjo to shorai [The present situation and future outlook of Okinawa's economy]," in *Nihon no Anzen Hosho Henshu Iinkai*, ed., *Okinawa fukki e no michi* [Toward the reversion of Okinawa] (Tokyo: Hara Shobō, 1968), pp. 139-176. For a general overview of internal problems on the island, see

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PEACEMAKERS

Reiko Motomoto

The Problem of Christians and the Treaty of Mutual Cooperation and Security between the United States of America and Japan

I. August 15, 1945

It was a clear hot day all across Japan. Even in Iwate prefecture in the north, a blazing sun shone white on the roads from early morning. I had been evacuated there and was working for a local newspaper. That morning the president of the paper, informing us that there would be important news, had summoned the entire staff, numbering a few dozen to a big room. More than half of those present were in their late forties or fifties and by far the greater number were women. The able-bodied young men were all at the front.

The white-haired president, who was over sixty, looking very solemn, turned on the radio that stood beside him. Through the static, in strange shaky tones, came the voice of the Emperor, which we were hearing for the first time, a voice that announced defeat. The president pulled out a freshly laundered handkerchief and wiped the tears that coursed down his cheeks; the room was filled with sobs.

But I gazed out through the window at the glorious landscape, bathed in the sunlight. So great was the contrast with what was happening inside the room that I did not shed a single tear. However a few days later at a railway station in the northern part of Japan when I saw a party of foreign soldiers, English if I remember rightly, on their way to Tokyo,

I could not check my freely flowing tears. I wept not because we had been defeated but because of the magnitude of our loss in the war. Japan invaded China in 1937, then rushed into the Pacific War as matters got out of control. I was sad because of the tragedy of that past history, which had no justification before the world.

But as one who believed in Christ, as one who had been unable to utter a single word of protest against the wrongs committed by our government but had to confess that on the contrary I had compromised, I found my heart constricted when I saw the rejoicing of those foreign soldiers at the end of the war.

There may be some who wonder why I, writing on "Christians and the Security Treaty," should have to start with that day when the war ended. As Christians, when we consider this problem, we cannot help recalling that historic moment. Because of the war that we had started, two million Japanese men had died on the battlefield, a million more had lost their lives in air-raids which destroyed over three million houses. For one who has been permitted to survive in the first country to suffer the explosion of an atomic bomb, I must consider as a Christian the problem of the Security Treaty from the past of this bitter experience. Thus I feel I must examine the problem in the context of the history since 1945.

II. May 3, 1947

On this day we received a new constitution. As everybody knows, the Meiji Constitution was the constitution based on the Emperor System. The Emperor was not simply the head of state but was held "divine and inviolable," and had a prerogative that was supreme. Under the system which had the divine emperor at the summit, social position and family lineage were considered all-important and only a perpendicular relationship was possible. The Meiji Constitution was pro-

mulgated in the early Meiji period, but ideologically it completely embodied the feudalism of the Tokugawa era.

However the new constitution made it clear that the people were sovereign, that basic human rights were to be respected, and through its spirit of permanent peace it was to be a constitution based on peace and democratic principles.

The special feature of the new constitution was to be found in Article 9 which renounced war. The substance of this could have been expressed only by a country which had experienced the utter tragedy of war. It reads as follows: "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a means of settling international disputes.

A declaration which renounced war as a sovereign right of the nation was indeed a courageous statement, but we dared to make it, and in doing so we hoped to occupy an honoured place in the society of nations.

The day the constitution was promulgated, all editorials in the press hailed its birth with felicitations and expressed the earnest hope that it would be the invaluable pillar of support for the spirit of the Japanese people, rising out of the ashes of defeat.

Prime Minister Shigeru Yoshida proclaimed: "The exercise of the sovereign power of a nation to use, or threaten the use of, force is the cause of war with other countries. In order to renounce this, we shall not recognize the maintenance of land, naval or other military forces nor the right to wage war as a means of settling disputes with other countries. This is a great fundamental principle in the revised constitution. A decisive article like this has seldom been seen in the constitution of any country till now.

"Thus in praying for everlasting peace, Japan has entrusted both its future safety and survival to the fairness and good faith of the peace-loving nations of the world. With these lofty ideals, standing in the leadership of peace-loving

peoples, we make clear the firm determination of the fundamental law of our people: to advance along the great road of justice."

It is recorded that when he explained the bill for the constitution in the Diet, Yoshida received thunderous applause from both government and opposition parties.

Kijuro Shidehara also, who was prime minister while the constitution was being prepared and is said to have drafted Article 9, has written in his "Fifty Years of Diplomacy": "From the standpoint of Japan it is almost meaningless to maintain even a small army. The unity and cooperation of the people are more powerful than armaments. With this even an unarmed people becomes one body and if they are knit together in spirit, this is more powerful than an army. If all the citizens of our country move forward with the conviction that this policy is right, even though the country is unarmed, they have nothing to fear. Therefore it is not the way of armaments by which Japan must establish her true existence: she must tread the great road of justice and appeal to the people of the whole world. This, I believe, is the only way."

At that time the Japanese people received these expressions of Mr. Shidehara with enthusiastic welcome. This was because the ideal of the renunciation of war was regarded, not as a dream or a vision, but as a practical reality. In other words, it was believed that this was the only way for the Japanese to live.

For Japan, which had started the war and left a stain on the history of the world, there was only one way to make a fresh start after the war. That was by confessing to the whole world "Never again shall we make war." In this sense I myself understood the peace constitution as a sort of written confession.

The Christian church, agonizing throughout the imperialistic war, had produced a few resisters, but she had to confess honestly that she had on the whole been the slave of national

authority. Consequently she displayed a determination to preserve the peace constitution. The Japan YWCA, desiring to actualize the spirit of the constitution, strove toward the democratization of Japan.

But a brief two years after its adoption, shadows began to fall on the constitution which was born with such lofty aims and lustre. This was not unrelated to the fact that America's anti-communist policy began to be focused on Asia in accordance with changes in the Asian situation, such as the establishment of the People's Republic of Korea.

The year after the constitution was put into effect, U.S. Secretary of the Army Royal made a speech on January 6 saying that Japan should be made a totalitarian defense wall. He took a serious view of developments in China and said that the American policy towards Japan would be changed from the early policy against rearmament to that of strengthening Japan as a breakwater against communism.

As a response to this move on the part of the United States, there began to appear somewhat of a shift in the interpretation of the peace clause, Article 9 of the Constitution, as a basic renunciation of all instruments that could incite a war to one that suggested that, short of what actually could be called rearmament, armaments for the purpose of self-defense were incumbent. It has come to be argued in the Diet that the interpretation of the meaning of Article 9 could be broadened without violating it.

III. June 25, 1950

At this time I was studying in America. I was startled to read of the outbreak of the Korean War.

It was on September 9, 1948 that the official proclamation was made dividing Korea along the 38th parallel, with communism as the basic system for the country north of it. South Korea had proclaimed its establishment as a nation one month

before this.

I could not help but feel anxious about the complicated situation whereby a country which had suffered from the imperialistic policy of Japan now had to exist, split into two parts. The news that fighting had broken out along the border excited me. My friends, knowing the shortness of the distance that separated Japan from Korea, felt as I did that Japan might become a battlefield.

However the news from Japan, far from being filled with the sense of tragedy, told rather of the boom created by special procurements. The economy received a camphor injection, and the Korean War fetched an income for the year of \$800,000,000. Furthermore in the second week of the war another important event took place: under a directive of General MacArthur the Police Reserve was established with 75,000 men, and the Maritime Security Agency was increased by 8,000 men.

I have mentioned that the possibility of maintaining self-defence forces under Article 9 had been debated in the Diet. On January 1 of that year, MacArthur had said in his New Year message: "The Japanese constitution does not deny the right of self-defence." On the 24th of the same month Premier Yoshida in a policy speech in the Diet said: "To be intent on renouncing war does not mean renouncing the right of self-defence." From that time on the early lustre of Article 9 faded! Japan had become a country with an army.

Of course it was not called an army and it was given a completely different image from the pre-war army, trained as it was by the U.S. Army. Today what is called the Self-Defence Force is the successor to the former Police Reserve Force which came into being under the directive of General MacArthur. That is why the Self-Defence Force is called a "bastard of the Korean War."

At that time MacArthur's purpose, as a piece of indispensable strategy, was to establish a line of safety and order

in the rear of the front line where the U.S. army was fighting. That was why the Police Reserve Force was set up under his directive. But then this became the National Security Force and then today the Self Defence Force, until at length it has grown into an organization with the weight of an army. All this time the government, in reply to criticisms that it was violating the constitution, continued to insist that it was all perfectly consistent with Article 9. "What the constitution forbids is waging war by military power with another country.

Military force for the purpose of self-defence is not forbidden." (Prime Minister Yoshida, March 6, 1952). "To maintain a force not strong enough to wage war and use it as a defence against aggression is not contrary to the constitution." (Government statement, November 25, 1952). "Military power means armaments and soldiers sufficient for modern warfare." (Same date)

As for the cost to the national budget, the defence item in the first stage was ¥200,000,000 for the Police Reserve Force. In the first plan it was increased to ¥4,600,000,000, in the second plan to ¥13,100,000,000, and in the third plan it rose sharply to ¥23,400,000,000. According to the first plan its aim was: "In accordance with the fundamental policy of defence, to provide the minimum necessary national defence in keeping with the strength and condition of the nation." But by the third plan this had changed to "Defence preparations adequate to meet an invasion in less than a limited area operated by weapons hitherto used."

However though this "national defence" or "self-defence" as it was called, had begun to take definite shape under the directive of General MacArthur, in the same year President Truman had started negotiations for making a peace treaty with Japan.

Along with the sense of disgrace which we had felt for a long time was the sad feeling for us that we were not able to make a peace treaty with the United States and other coun-

tries. Therefore, when Truman began negotiations for a peace treaty with Japan, the joy of the Japanese people knew no bounds. But as to the shaping of this peace treaty, regrettably we could not give full support because it was a unilateral peace-making with the U.S. chiefly, and those who went along with the U.S., and not a general peace with all the countries that had been at war with Japan.

It need not be said that, before the war between Japan and the U.S. broke out, Japan had carried on a long and aggressive war with its neighbour China. But we became bogged down in China, with the war extending to embroilment with the U.S. as a result, and, in what became a world war, there could be no real peace unless peace was made with China.

The Japan YWCA on the basis of its Christian faith, maintaining that this inconsistency could not be ignored, appealed to public opinion within Japan and beyond.

"The peace negotiations in question at present are not a general peace negotiated with all the countries at war with Japan, but a unilateral peace involving only some of the countries. In determining the future destiny of Japan, and in relation to the urgent problem of peace, this is pregnant with problems of very great importance. We, the Japanese people, must, by returning to the Potsdam Declaration, reconsider the road a democratic Japan must take, and as we are orientated along this road, we must thoroughly compare and consider the various problems and conditions that the present unilateral peace-making will bring forth." (Editorial, "Women's Newspaper," Japan YWCA).

Rev. Tamaki Uemura, president of the Japan YWCA, and Mrs. T. Gauntlett, president of the Japan Christian Women's Temperance Society, sent to Secretary of State Dulles a statement "Concerning Demands of Japanese Women in Negotiating Peace for an Unarmed Japan." In it was declared in the strongest terms the determination to preserve the constitution which had decreed disarmament; it made clear that a unilateral

al peace which hindered friendly relations with China could not be supported, and requested that there be delay until a general peace could be achieved. However, in spite of these requests, the Japanese government steadily began to advance along the way to a unilateral peace.

IV. September 4, 1951

On this day in San Francisco the Japanese peace treaty was signed and with it the U.S.-Japan Security Pact which today we hold in question. It was Russia which opposed the unilateral peace. Russia opposed it because during the negotiations it saw the U.S.'s anti-communist policies being transferred from Europe to Asia, Japan being made a pivot in the anti-communist web and included in the Western anti-communist camp.

Evidence for this can be found in an article written by George Kennan which appeared in the November 1964 "Foreign Affairs." "Up until about 1949 MacArthur thought it was not necessary for the U.S. to maintain bases in Japan permanently; that in order to guarantee Japan's security, permanent neutrality would be most suitable. But in 1949 the thinking in Washington suddenly changed and a policy of making Japan a permanent U.S. military base was adopted."

From about 1949 the occupation policy of the Allied Powers in the Far East, "a policy for the democratization of Japan," began to get under way. But the rise of the People's Republic of China and the outbreak of the Korean War changed the balance of forces, and with these changes the U.S. Far Eastern policy altered.

Gradually the aim to place Allied occupation bases in Japan and secure them as front line bases for the U.S. became clear. It was with this premise that the "Peace Treaty" was linked with the U.S.-Japan Security Pact which recognized the stationing of U.S. forces in Japan.

That is, at the same time that the unilateral peace was signed, the Security Pact ensured that Japan would have to depend heavily on U.S. military power. This was the method chosen of obtaining our country's security; under the Pact, Japan was able to increase her own defense forces gradually.

This policy was strengthened by the Mutual Security Agreement of 1954. The MSA Japan negotiations opened on July 15, 1953. In October, Prime Minister Hayato Ikeda, in conferring with Mr. Robertson, promised that, in order to make possible the rearmament of Japan and the amendment of the constitution, he would by education create an atmosphere favorable to rearmament. A month later on November 19 Vice-President Nixon in an official speech said: "The adoption of a constitution which renounces war was a mistake."

This kind of statement encouraged the Japanese government, and, on Dec. 19 of that year, Prime Minister Hatoyama, who had just succeeded Prime Minister Yoshida, said that the Constitution, especially Article 9, needed to be revised.

In the midst of all this, things that were incompatible not only with Article 9 but also with the fundamental spirit of the democratic constitution arose. One of them had to do with education. Since the war the keynote of Japan's education had been a democratic spirit based on the Fundamental Law of Education. This was born from the reflection that until then militarism and nationalism had dragged Japan in the wrong direction, and it could be said that the new law of education in a certain sense was a guide-post for all the Japanese people. But five years after the signing of the peace treaty, in February 1956, the Minister of Education at a meeting of the Education Committee and the Cabinet Committee in the Diet, made public the intention of amending the Fundamental Law of Education. "The present education system is a product of the occupation era and is not suitable. There are no moral objectives in the present law. Nothing is said about fealty to the Emperor or filial piety. It is necessary to reform it as

soon as possible."

The following year "The Promotion of Patriotism" was presented in order to energize patriotism in education. What concerned us Christians was that it was "patriotism" of a vested interest and far from what we considered to be love of country and mankind. It was the same nationalism which had led Japan astray before.

About this time the Japan YWCA renewed the decision to "preserve the constitution." It was an attempt to place a block in the way of the government's maneuver to distort the spirit of the constitution. Again in 1958 when the "Bill for the Revision of the Police Ordinance" to broaden the powers of the police and suppress freedom of thought was presented to the Diet, the Japan YWCA, at its annual national convention, passed a resolution opposing it. We felt uneasy about the unilateral peace which might fetter the future of Japan or, even more, becloud the peace of the whole world. As we have entered the set-up under the Security Treaty, our anxiety has increased all the more. At the same time, amidst the happenings which were distorting the peace constitution, we confronted the year when the Mutual Security Treaty was to be revised.

V. June 19, 1960

The situation in Japan became turbulent. Probably the biggest riots in the country since the end of the war took place. Many Christians took part in the demonstrations against the government which, heedless of public criticism, was seeking to strengthen the military alliance between the U.S. and Japan. For several days the area around the Diet building was thick with crowds; this was reported prominently in the papers. There was tragedy also: a girl university student lost her life because of police brutality.

The former Security Pact which was signed with the U.S.

in 1951 read: "In order to prevent the direct invasion of Japan and indirect invasion which would include internal disorder, even after the signing of the peace treaty Japan desires that U.S. armed forces be stationed in Japan, and the U.S. accedes to this." The text of this treaty includes no stated obligation on the part of the U.S. to defend Japan. The treaty in essence was like administrative agreements for the loan of bases, recognizing the stationing of American army units and offering bases in Japan.

The maintenance of U.S. bases in Japan, along with U.S. bases in Okinawa ensured by Article 3 of the Peace Treaty, the various mutual defence treaties (U.S.-Philippines, U.S.-Korea, U.S.-Taiwan), and the network of U.S. bases, built up by the collective security set-up in South East Asia, firmly bound the U.S.-Japan security system into the U.S.'s Far Eastern strategy.

As Japan's economy developed by leaps and bounds and her self-defence forces gradually became stronger, the Kishi cabinet drew attention to inequalities and unreasonable aspects in the old security pact. By stimulating a desire for a "new era between Japan and the U.S." whereby the U.S. and Japan might be on an equal footing, the government opened negotiations in the autumn of 1958 for the revision of the treaty, and pressed them in Washington until the current Security Pact was signed in January 1960.

In regard to the new treaty the Kishi cabinet made the following points:

1. Clarification of the obligation of the U.S. to defend Japan.
2. Prior consultations on the disposition, equipment and movements for combat strategy of the U.S. armed forces.
3. Establishment of a period of 10 years for the treaty.

Drawing attention to the imperfections and faults of the old treaty, it insisted that they had been improved and corrected so that the independence and equality of Japan was guaranteed.

The opposition parties opposed the new treaty, maintaining that under the terms "independence" and "bilateralism" the set-up would harden into a military alliance between Japan and the U.S., and that, because of the clear obligations of defence on the part of Japan if U.S. forces in Japan were attacked, the danger of Japan's being drawn into war against her will was greatly increased. They therefore insisted on the denunciation of the treaty and neutrality for Japan.

The arguments on both sides were taken up with increasing vigor by the people, and day after day violent demonstrations took place. However, in spite of all this, the government, with the concurrence of only its own members, approved the new treaty in a one-sided and high-handed way.

As a Christian and member of the YWCA, I took part in the demonstrations day after day. I could not but grieve over the loss of the very spirit of democracy, let alone the breach of Article 9 of the peace constitution.

Because the defence of Japan had been entrusted to the U.S. forces, we vividly saw the danger of making many enemies in Asia. We also saw that fundamentally our constitution did not permit the defence of Japan by any other country. By renouncing war we had deeply desired that our country should take an honorable place in the society of nations. When we recalled the origins of it all, we could not but oppose those in power and pray for them.

VI. May 31, 1966

The increasing tension of the Vietnam conflict made the proximity of the tumult of war strongly felt in a Japan which held U.S. bases. However, until the Tonking Bay affair in 1964, many people believed that the Security Treaty, as its name indicated, was a pact which would guarantee Japan's security and there was nothing in it which would be the cause of anything untoward happening to them. But as the bombing

of North Vietnam increased, they learned that under the Security Treaty system Japan was becoming an unwilling participant in the war.

When unprecedented incidents happened, such as American military planes crashing on a university building or on civilian areas, civilians were terrorized. Atomic powered submarines visited our ports frequently, and each time they raised questions about safety. It was only natural that we who had suffered from atom bombs in the past should be concerned and anxious.

Even if it were assumed that the submarines themselves were not so dangerous, the smell of blood with which they were associated made us uneasy.

The crashing of military planes, the atomic submarines which called at our ports, the tank trucks with oil for U.S. bases which caught fire and temporarily blocked Tokyo traffic—we were witnesses to all of these. Before the general public were aware of it, the influence of the Vietnam war was making Japan feel very insecure.

Let me give another example. J.M., a missile engineer, after long service in Saigon, visited Tokyo on furlough. As was to be expected, he enjoyed his first night in the peaceful city, but the next day he suffered acute pains in the stomach with diarrhea accompanied by a high fever. He was hospitalized; the doctors suspected cholera. When the Acute Infectious Disease Prevention Section of the Welfare Ministry was informed, the patient was hastily quarantined and his fellow passengers on the plane were given a second examination. Fortunately the illness did not prove to be cholera, but incidents like this occurred frequently. According to information received by the Welfare Ministry from WHO, in 1965 there were 377 proven cases of bubonic plague in Vietnam, with 2,067 genuine or suspected cases of cholera.

Under these circumstances we cannot help feeling anxious. J.M. as a civilian is subject to control by the Immigration

Bureau, but sick and wounded American soldiers are transported to bases in Japan in disregard of our Infectious Disease Prevention Law and later transferred to U.S. military hospitals. Is it surprising that we are uneasy?

As a result of conferring with the U.S. authorities it was agreed that (1) information to prevent infectious diseases from spreading should be exchanged, (2) cases of infectious disease subject to quarantine should be reported immediately.

Though this was settled, there arose the question of combat vehicles, especially tanks, with bits of human flesh adhering to them. Troop carriers and tanks damaged in Vietnam arrive on naval vessels at Yokohama North Pier and are transported from there to the U.S. Army Sagami-hara arms repair depot. In 1967 from January to the end of June about 450 combat vehicles were brought to Japan from Vietnam. Human flesh adhered to some of them and also they contained unexploded shells. Protests were made by the workers on the base to the U.S. Army about the offensive smell and the dangers to workers of infectious disease. Facts like these, things that were happening in Japan and Vietnam, were publicized by newspapers, journalists and magazines.

A Christian news organ reported that a Christian institution for feeble-minded children was making sandbags for use by the army in Vietnam. The people who ran the institution had sub-contracted from a bag factory, believing that the work, suitable for their charges, was the manufacture of rice bags. Of course the institution, when it learned that the children were making bags for military purposes, stopped the work. The point is that many Japanese firms are profiting from special procurements for the war in Vietnam. Delighting in a repeat performance of the special procurements of the Korean War, they are gorging on the profits of war.

For them the Security Pact is a heaven-sent blessing. When they come to themselves, they should confess that they have been waxing fat on the blood shed in Vietnam.

Then there was a small enterprise in downtown Tokyo which contracted for the manufacture of wings for napalm bombs. When the members of the trade union learned this, they promptly objected and the proprietor had to drop it. According to the newspapers, when the North Vietnam Trade Union Federation heard of this, they sent a letter of thanks and a souvenir to the trade union.

I am afraid that I have taken too much space telling about Japan under the shadow of the Vietnam War—I could tell much more—but I wanted to point out how all these things have happened because of the Security Treaty set-up. Is it surprising that we feel more and more convinced that it is nothing less than a military pact?

Up until this time the government had explained that of course there was no danger involved in the pact. It had emphasized that we, the Japanese people, who had a peace constitution, would always be able to preserve our neutrality and live with our earnest desire for permanent peace.

However on May 31, 1966, Foreign Minister Shiina made the following declaration at a meeting of the Foreign Affairs Committee of the House of Councillors: "In regard to the problem of Vietnam, our government is not altogether neutral. Japan has made a security treaty with the U.S. and has a special relationship to that country. The activities of U.S. forces in Vietnam are for the maintenance of the security of the Far East and therefore Japan has an obligation to provide the U.S. forces with areas for special establishments."

Five days before this in the Foreign Affairs Committee of the House of Representatives, a government spokesman said for the first time, "The Japan-U.S. Security Treaty is a military pact." Thus it was openly acknowledged in the Diet that the pact was indeed a military pact.

VII. February 6, 1968

On January 23, 1968 the U.S.S. "Pueblo" was seized in Korean waters and again we were filled with dismay. We were oppressed by the thought, "Is the Vietnam War going to move to Korea?" On February 6 the Minister for Forestry and Agriculture, Mr. Kuraishi, expressed doubt in a Diet debate about the fundamental nature of the constitution and raised a furor. This was connected with the "Pueblo" incident, and arose in connection with the safe operation of Japanese fishing vessels in the Japan Sea. He said: "There are limits to diplomacy without armed power. You have to have warships and guns. The present constitution, with its dependence on the forces of others, is hopeless." Then a statement was made which could not be ignored. "I am a Christian, but I believe that being struck on the right cheek and turning the other is absolutely not applicable in the present circumstances."

When I read this in the morning paper I was aghast, and then I felt the anger slowly rising in me. This is not comparable to fashions, like, for instance cutting a long skirt short when miniskirts come into fashion. If the truths of the Bible are to be modified to fit human realities, it would have to be re-written from generation to generation or, to put it extremely, from moment to moment. There would be no point in reading a Bible like that, and the Christian faith would perish from the earth.

The question then would be, why were we baptized to become Christians? Did we not enter the faith solely because we were convinced that God's truths are eternally unchanging? Did we not become Christians because we had learned the meaning of true peace in the cross of Jesus? I believe that we must agonize over the problem of people who cannot turn the left cheek when they are struck on the right and also over the problem of a society which is in the same quandary.

Not only Mr. Kuraishi but also some Christians take their bearings from earthly authority. Because their eyes are fastened only on this authority they are unable to do anything but affirm existing conditions. The idea that the constitution which renounces war is not suited to Japan is cognate with that thinking.

To maintain armaments for defence is the commonsense of the world, it is the way people think, but to affirm this worldly commonsense means that peace in the world will never be found.

Japan above all, which waged a long war and suffered the experience of defeat, should feel this in her very flesh and understand. Formerly Japan maintained an army, but not at least nominally in order to invade other countries. She did have an army, but only for defence in case of attack. When she engaged the U.S. in war she spurred her people on by calling it a "holy war." We have learned from the lessons of history that imperialistic states which purpose aggression cannot maintain armies only for defence.

Therefore I believe that the constitution makes clear that we should not maintain an army which is related to war, and that as many people as possible should learn the lessons of defeat. I believe that the desire to turn in a direction which will remove mankind's woes which spring from war is embedded in the peace constitution.

VIII. May 3, 1969

This is the holiday which commemorates the promulgation of the constitution. On this day, the Japan YWCA held its annual meeting for Christians to study the constitution. We had met on this day for seven years, and the YWCA, which on the basis of its faith had earlier decided to preserve the constitution, could not but observe that the state was moving in a direction indicative of its wish to bypass the constitution.

Each year this holiday had been spent for a national gathering to study ways and means of filling the gap created by those in power.

This year's program began with a visit to the Tachikawa base in the outskirts of Tokyo. Tachikawa is an air and transport base for U.S. armed forces as provided for in the Security Pact. It is a huge base with an area of over a million square yards. Before the war it was used as a Japanese military base.

Near it is the town of Sunakawa. A majority of the population is rural. Japan's defeat was to bring to the inhabitants the joy of being able at last to till their own fields; but then it became a U.S. base, and thus a powerful movement of opposition arose. The Sunakawa people were particularly opposed to plans for enlarging the base. Some farmers, bowing to authority, quickly sold their land and moved away, but others resisted and held their ground, sowing their wheat in silence and harvesting their potatoes. There were 23 of these families. Others secretly supported their quiet resistance and from all over the country flags of encouragement were sent. All sorts of flags flying from bamboo poles were scattered through the fields.

Two years ago a single cross was erected among the flags. This was the work of a young Christian who had moved to join the farmers in resistance to the extension of the base. Formerly he had worked in a Christian social service institution for women, but he had continued to have doubts about the shape of Japanese politics which maintained an inadequate social welfare system. Though a law prohibiting licensed prostitution had been passed, he still saw conditions which led women to prostitute their bodies. He was convinced that unless society really lived by God's justice and unless the peace that Jesus Christ proclaimed was born, man could not be saved from his misery. Learning of Sunakawa, he had left a work camp to come here to erect his cross and throw himself into

the resistance movement. It was from hearing about what he was doing that the YWCA visited Sunakawa.

About this time AVACO, in preparation for 1970, since the time had come for Christians to think about the real shape of peace, decided to make a film which would make them really think about it. It happened that I was asked to write the script of the film. I had just met this Christian youth, was deeply impressed by him and decided to put him into the story of the drama and call the film "The Cross among the Flags." (There is an English version of the film; I hope you can all see it).

I am not writing about the film to advertise myself. I wish to write only about the fate of the cross planted near the base. At first the cross which he erected was only a poor thing—two bamboo poles tied together in the shape of a cross. But since it would only show up like toothpicks on the film, all the AVACO staff decided that sturdy timbers, bound around with silvery aluminum foil, should be erected. In the midst of all this, from the other side of the wire fence, violent abuse filled with hatred spilled over from the American soldiers on the base and continued to the end.

But the cross had been planted. . . . That night at midnight the young Christian heard strange noises. Taking his flashlight he went out and saw two or three soldiers trying to cut down the cross. The soldiers ran off immediately but the next night a rope was thrown over the cross from the other side of the fence and an attempt was made to pull it down. However, as its base was buried deep in concrete, the effort failed.

Through all this the shooting of the film proceeded. Then a plane flew low over the cross, grazed it and broke off its tip. In silence the young man repaired it and did not neglect his morning and evening prayers.

I thought deeply about the sorrows in the hearts of the young man who erected the cross and the young men who

would do anything to knock it down. Of course, when the Japanese youth put up his cross, it was not an act of provocation, it was a prayer for peace.

After the shooting of the film was finished, I was too busy to visit the place for some months, but on May 3 of this year I went again and saw the cross, still standing firm. The young man led us to the foot of the cross. "Look," he said, "see the marks of pistol shots. There were none until last year. But there is something else which did not happen last year. In the evening when we are at prayers, you can see black soldiers on the other side of the fence, their caps off at prayers. And there are soldiers who look up at the cross and make the V sign."

He spoke with a quiet smile. Deep emotion overwhelmed our spirits, for the knowledge that hearts that try to build peace do cross national boundaries and, more than that, the meaning of the cross of Jesus had never made itself felt so keenly within us.

But events moved on heedless of the prayers of the young men seeking the peace of Japan and the U.S. Less than ten days after we had visited Sunakawa, a morning paper reported that the cross and all the flags at Sunakawa had been taken down. A low-flying American plane had struck the top of one of the flags, and, on the grounds that the plane had been damaged, a protest had been made to the Self-Defense Agency. The Agency had sent a squad to Sunakawa to cut down the forest of flags, tear out the cross from the concrete and throw it away.

IX. June 23, 1970

I have already told how on June 23, 1960, in complete disregard of strongly expressed public opinion, the revised Security Treaty was ratified. The treaty stipulates that, after it has been in effect for ten years, if either of the signatory

powers declares that it wishes to terminate the pact, it comes to an end a year later. Of course the Japanese government intends to continue the pact and doubtless the U.S. government is of the same mind.

But when we consider the past ten years or rather Japan in the years before that, we feel that we have been long exposed to crisis. Of course it is not that we feel that, as long as Japan is safe and at peace, this is all that matters.

We Christians, who recognize the permanent principles of the peace constitution which we received as a hard fact of defeat, naturally cannot help feeling suspicious and uneasy about the Security Treaty.

As I have stated repeatedly, the U.S.-Japan security arrangement is clearly incompatible with Article 9 of the constitution, and the same can be said in respect of the sovereignty of the state and the sovereignty of the people. Apropos the bases, for instance, I mentioned only Sunakawa, but the environmental damage due to the 145 bases in Japan, not to mention the 117 bases in Okinawa is a matter of the most serious concern. We must see the presence of these bases in Japan violates in fact the principle of the sovereignty of the people and the state which is guaranteed by the constitution. To be specific, though the administrative agreements contain detailed rules for the use of the bases, in large there are the following problems.

The whole country policy carries the possibility that, if it were deemed necessary for the U.S. armed forces, the whole of Japanese territory might become a base.

The purposes for which bases can be used are unlimited.

The U.S. armed forces are not limited quantitatively:—i.e. any and all U.S. armed forces may use Japan as a base.

A foreign country in Japan means extraterritoriality.

Various privileges are granted the U.S. armed forces: tax free commodities, priorities in traffic, flying rights, meteorological administration, limitation of electric waves.

When all the above points are considered, the existence of the bases means that Japan is in a subordinate position. Obviously, in the light of the constitution, this is a violation of the sovereignty of state and people.

Similarly when basic human rights are remembered, it is the same story.

1. Public Safety.

The violation of various articles in the constitution are carried over as they were from the occupation set-up to the Security Treaty set-up. I would like to point out that under the form of strengthening the MSA mutual security agreements of 1954, measures for enforcing public security were taken and the activities of the Public Security Supervision Agency have been intensified. In August last year, in preparing for "law and order" for the year 1970, the point most stressed was the increase of plainclothesmen and public security judges—an increase of a thousand.

2. Educational Problems.

During the negotiations in 1953 for the MSA administrative agreements at the Robertson-Ikeda conference, it was promised that, in order to make possible rearmament and the amendment of the constitution, the proper supportive atmosphere would be created through education. Since that time reactionary sentiment supporting education to strengthen the Security Pact system has suddenly increased.

3. Control of Mass Communications and Freedom of Speech.

Ten years ago at the time of the revised Security Treaty, media of mass communication brilliantly reported the struggles against it. The reporting supplied the energy which helped to swell the movement. Today, ten years later, as the government takes steps to continue the pact, the media are doing a very poor job of reporting. Nor is this all. The media have softpedalled the opinions of people opposed to the pact, even if they are persons of competence, unless there are spe-

cial circumstances. They feel restrained because of the government, and at times the government has interfered openly because of ideological tendencies.

In short when peace, the sovereignty of the people and basic human rights, the three pillars of the constitution are considered, it must be said that the Security Treaty is incompatible with them all.

X. Epilogue

It has been my purpose to trace the problem of the Security Treaty in the history of our time from the defeat till today. Now, within a brief year, we are facing the time of decision—to continue the pact or to abrogate it. Christians as citizens are confronting the time when they must make their choice between continuation of the Security Treaty system and establishment of a system based on our constitution.

Japanese Christians of course hold various opinions. Some say, "The pact is a military alliance and, as a Christian, I cannot support it."

"Assuming, however, that it is abrogated, how would Japan be defended? We might be attacked by China or Russia. Would it be safe to be without defences? Would the Self-Defence Forces have arms to equal those of the U.S. army?"

To them, I would ask, "Are you then saying that you do not want to guard the peace constitution?"

"Don't be absurd. I am a Christian, you know. I believe that the peace constitution of all things points the way that our country should take. However you must remember that our constitution was framed after the defeat, when we had nothing, when chaos reigned. Aren't the times different now? With the growth of our economy today everything is in plentiful supply. We can afford a certain degree of defence. Look at the countries of the world. Isn't it natural to have defences?"

"But do you recognize the spirit of the constitution?"

"Naturally."

I would like to draw attention to certain contradictions involved here. These contradictions, I imagine, are to be found not only among some Japanese Christians but also in other parts of the world.

One of them is the idea of protecting ourselves from communism. Peace will never be born from the sort of thinking that says, "Since communism is demonic, let us protect ourselves from it by military power." Defence and war are closely intertwined; what we must know is how defence and peace are separated from each other. Through the painful experience of defeat we have learned this logic.

To take a simple example, a hand that holds a pistol cannot give a friendly handshake. I for one am sad that intercourse with the U.S. is being deepened by the sort of friendship that comes from each party holding a pistol. That is not the way we should be holding friendly hands with the U.S.

In these fantastic conditions of our time when nuclear materials are not only possessed but have become commonplace, I believe that the key to peace will be found when somebody is ready to be the first to throw away his pistol.

At present the world seems to be looking questioningly at the People's Republic of China. Though the way the U.S. and Russia regard China is somewhat different, they both seem to be eyeing her as a dangerous country that is not working for the peace of the world. But this sort of thinking is often prejudiced. Prejudice arises in many cases from a hostile attitude that existed before an attempt was made to understand.

There is the fact, of course, that China is a closed country and understanding cannot be achieved even though desired. But one should first remember what it was that made China a closed country.

Unfortunately Japan has not yet reached the stage where

she can make peace with China. It is strange that Japan, which waged an aggressive war with China, does not seem inclined to have a painful conscience. At present it appears that there is no hope that Japan, enclosed in the defence system of the U.S., which has as its chief object the containment of communism, will be able to make peace with China and resume normal relationships with her. I visited China last year and found the people most friendly, with a tremendous determination neither to be invaded nor to invade, and a desire for peace.

Once again I think of the uprooted cross at Sunakawa and of the difficulty of bearing witness in our day to Jesus Christ. And yet this is all the more reason why we must do it. It is we Japanese Christians of all people, we who, by our failure to witness and by our compromise, caused the death of our country, the death of countless of the world's young men and the loss of human values, we who must rouse ourselves, drop our pistols, raise high the cross in the world, and in so doing establish peace on earth. This is my heart's desire.

May 30, 1969.

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STUDENT TRENDS IN PRESENT DAY JAPAN

Keiji Kuniyasu

I

Figures cited in the "White Paper on Youth," published by the Prime Minister's Office, reflect some distinct tendencies in the Japanese student population. The "baby boom" of the late 1940's had perhaps the biggest single impact on the size of enrollment, resulting in a record high for the postwar years in 1958 for elementary school, and again in 1962 for junior high school. By 1967, elementary school enrollment had dropped by 30% to 9,450,000, while junior high schools saw a 28% decline and only 5,270,000 students, a total enrollment of 14,720,000 in compulsory education. A drop occurred in high school enrollments also, from well over five million in 1965 to 4,780,000 in 1967.

The continuation rate of those going on to high school from junior high has been increasing annually, coming to roughly 74% at present. That figure will most probably continue to rise for some years, but it does not mean that actual numbers in the high schools are going up; the number of junior high school graduates having declined, net enrollment in high school has levelled off. This has been a rapid development, and has been accompanied by another indication of the increased desire and possibility for more education, the enrollment in night schools. In 1953, 23% of all high school students, or 578,000, were enrolled in night school; by 1967, these students made up only 10% of the total, but numbered 480,000.

What has happened, of course, is that the baby boom is now pushing into the colleges, having made its first big assault

in 1966. In that year, college students had already numbered more than one million; by 1967, that number was 1,160,000. Adding the 230,000 junior college students of 1967, the total was 1,380,000. It is worth noting here that 1969 enrollments in four-year colleges came to 1,211,068, despite the fact that several major universities took no new students this year on account of difficulties in these institutions. The percentage of high school students wishing to continue on to college is also steadily increasing. The year 1967 saw 520,000 applicants for four-year and junior colleges, making up 34% of the high school graduates of that year. If the 155,000 *rōnin* (high school graduates, who having failed on the first try, have spent at least a year preparing for entrance exams) are added to other college entrance examinees, the 1967 competition clearly made the exams particularly difficult to pass.

Total college applications for 1967, taking into account the multiple applications submitted by individuals, amounted to 1,770,000 or 17% higher than the previous year. The rate of success in passing the exams was one to every 5.7, or 310,000. For junior colleges, out of 250,000 applicants, 120,000 passed, making a rough ratio of one to two. A total of 260,000 applicants failed in 1967, meaning that the numbers of *rōnin* will probably increase, and that the percentage of students entering college will necessarily continue to rise.

Along with the modernization of industry and progress in science and technology, the demand for technicians has grown enormously. This is reflected in the numbers enrolled in natural science courses, and in a rather special, very rapid development of five-year technical high schools. In 1962 when that system began, there were only 3,375 students enrolled, while by 1967 that number had increased to 33,998. Here also the signs point to a decided increase in enrollment for the future. For the past ten years, the technical courses in high school have more than doubled their size, leaving the social sciences and humanities behind. Similarly in universities,

enrollment in humanities and social sciences has about doubled, but that of natural sciences has increased by 2.3 times.

II

The above figures show that the percentage of students continuing from high school to college is 34% and those going on to high school from junior high has reached 74%. In other words, one out of four college-age students is actually enrolled in college. It goes without saying, then, that a major contributing factor to the university disturbances recently has been increased enrollments with resulting overcrowding and concurrently, failure to keep up in curriculum, facilities and staff. There are sixty-five universities now involved in such disputes.

Putting aside the long-range causes of student unrest, immediate beginnings of the so-called "university problem" lie in the protest by the students in Tokyo Medical School, a reform movement which began in January, 1968. The dispute widened finally to include the entire university without first settling the problems in the Medical School. Protests began in the private universities when, in Nihon University, rumors of "bad management" by the administration gave way to further talk that perhaps the university was guilty of tax evasion. The movement gathered steam, focusing on a variety of causes, and reached the missionary schools last fall. Such institutions as Meiji Gakuin, Kwansei Gakuin, Kanto Gakuin and Aoyama Gakuin also had a taste of crises of their own. The basic question posed by students in these schools was, "What is a Christian university?"

This year, in an attempt to settle the dispute, the Ministry of Education put before the Diet the "University Normalization Bill" which met with almost universal opposition from universities, whether public or private. In fact, the submission of the bill has in itself constituted a new cause, or excuse,

for protest. It has merely added fuel to the fire.

Before 1965, the student movement was concerned with political issues that were outside the university itself, such as the 1960 revision of the Mutual Security Treaty. Since 1965, however, the issues that have come into the center of student concerns are within the university; specific problems are taken to represent the whole, and blanket, radical reforms are demanded. What they are really asking, however, is what the university ought to be. This basic query gives rise to others: "What is academic freedom?" "What does university autonomy mean?" "What is the relation between the university and society, between the university and the state?" "What are the realities of the thing we call 'state' today?" "How, concretely, can the university fulfill its function as an impartial critic of the government?" These are the questions heard more and more frequently.

Students claim that the university, if it has any social role at all, must be a place where man can restore his humanity, to step aside from the society that has alienated so many and try to understand it, and himself, better. It should be a place apart from the almost inhuman control exerted by the state and always under the surface of Japan's economic prosperity. The movement to revive the true university and restore its function as social and political critic has divided students into two main groups: the communist-led Yoyogi group and the Anti-Yoyogi Zengakuren and its various factions. The Yoyogi group has operated steadily through political strategies. The Anti-Yoyogi followers, being more radical and possibly more idealist, are uncompromising; they usually try to carry out a given plan or ideology to the bitter end rather than give way through compromise.

Most Christian students belong to the latter group. Among them, in some Christian universities, there has been formed the "League of Fighting Christians" which has been involved in radical activities at these schools. Their movement centers

on the theme, "What is the essence of true Christianity? What do we believe as Christians, and what are we, what are our professors, as Christians? Are any of us really Christians?" The dynamics of the movement in thought and action, however, have depended on the leadership. The divinity students at Aoyama Gakuin, Kwansei Gakuin and Doshisha Universities have so far taken the lead in activating the protest on their campuses. Divinity students see the problem as part of the whole question of what constitutes the essence of true Christian belief. To them, it concerns the entire university, and the nature of Christian faith. How does the university regard Christianity, and how, they ask, can it claim to be Christian if it continues to operate in what they consider an unchristian way?

Along with university students, young people in church groups and parishes are beginning to question the church itself as an institution. Activists in universities are protesting in some churches as well, often finding themselves treated as deviants or misfits as a result. The Japanese church, admittedly conservative, is not blameless. Failure to accept radical students into the heart of the church communities often means rejection and alienation.

The United Church, at its General Assembly, while voting not to participate in Expo 70 decided instead to give "moral support" to the event. This occasion gave church-affiliated students a fresh reason to revolt against the Christian establishment on the grounds that their efforts were directed to long-run church reform. They want to change the basic nature of the Japanese church so that it may become more truly representative of essential Christianity. The older members of the church look upon these activities as too sweeping, perhaps overstated generalization. Young people, on the other hand, see most issues as related to the Mutual Security Treaty. Opposition to the nationalization of Yasukuni Shrine and to the University Normalization Bill, for example, are protests

against state power in general. Understanding their inter-relationship makes it possible to understand the university problem as well. The students say to their elders that if you oppose one, you must oppose them all; they want to be thorough in living up to their fundamental ideas.

At the regular convention of the Kyoto and Hyogo meetings of the United Church, divinity students of Kwansei Gakuin and Doshisha, using the Yasukuni issue and Expo 70 as a starting point, began to question the stand of the church. Later in two Kyoto churches, services were obstructed by protesting students. Such occurrences were perhaps less because of student radicalism than because of church rigidity. Our church does not have the flexibility needed to absorb the energies of the students, and ultimately, the gospel may become increasingly irrelevant to students of this generation.

III

The United Church decided in 1968 to abolish its special committee on youth, as one result of re-structuring, and preparations have been under way since last spring to hold a conference in October, 1969, the "National Church Youth Conference on Mission." Its purpose is to consider how youth can become an evangelistic force, on the understanding that youth is no longer an *object* of evangelism, but should, and can be an *agent*. Since 1966 the youth committee has assembled, each January, representatives from all over the country for a training seminar. This year marks the fourth of these. As many as 150 young people were present, from many different parishes. In 1966-67 the subject of discussion was "The Church as Mover of History," and in 1968-69 it was "The Church Living Today."

For the past decade it was hoped that the seminars might help young Christians live full and honest lives and that the church might become an active force in history. Seminar

participants openly agreed that to accomplish that much, our church must critically examine itself, especially in relation to its stand during the Pacific war, and its unification. Re-thinking and understanding ourselves were regarded as crucial to the confession of our faith. Such reflection is more than a historical glance; it must be a total reappraisal of past mistakes in order that they should not be repeated. Only on a foundation of honest awareness can the church begin to reassess itself and form a true confession of its faith.

Our youth is determined to take on the role of the light in the darkness, the salt of the earth. Young people want the responsibility, as members of a problem-riddled society, to live through their faith. These were the themes and the motives behind the seminar discussions. It was apparent that the young representatives had a strong desire and initiative to revitalize, to reform the church. The coming conference will be held with these facts, this awareness in mind. Plans for the conference were drawn up early in 1968 with preliminary work beginning almost immediately. Significantly, the young people themselves are making most of the preparations. A subtitle of the theme "The Church Living Today" is "How Should We Respond to 1970?" In addition there are two slogans: "To Do God's Will," and "Together We Bear the Cross." Christian young people are not necessarily destructive or completely negative in their attitudes towards the church today. Granted, a small number of services have been obstructed, but such events are probably the result of specific provocations rather than antipathy toward the entire church body.

Youth has indicated its demand that the church be reformed. A great many young people, however, have also exemplified in their conference preparations a very positive outlook. They are determined to develop the United Church, to see it grow into a more truly Christian body, into an evangelical church that embodies their faith. Our hopes are with

these young people. If their behavior is radical, we must remember that their intentions are sincere. If the church will take them seriously it will benefit in its efforts to become a "living" church.

From the fall of this year through 1970, this country faces a tremendous number of problems, one of the biggest being the political issue posed by the Mutual Security Treaty. This particular issue may well determine the future of Japan. It is a big problem in itself, but the ramifications it will undoubtedly produce are unimaginable. The way the Okinawa reversion issue and the American military base problem is being handled gives some idea of the serious difficulties that are going to arise in connection with the treaty.

With the approach of 1970, youth movements are going to become more and more radical, heated and possibly dangerous. Under these circumstances, Christians have got to confront the dilemma of state power versus Christianity. It is a subject that reaches way beyond Japan to every part of the world. It is necessary now, more than ever, to deepen communication with others in the U.S.A. and elsewhere, not just for the church institution, but for many aspects of social and political life with which the church is so closely bound.

TOWARDS TRUE IDENTITY

— An Analysis of “Christians” during Three Eras —

Toshikazu Takao

Man's consciousness and mode of behavior are deeply conditioned by the age in which he lives. Therefore the same consciousness or mode of existence cannot exist through all ages. So, too general a description presupposing such a consciousness or mode is often a very serious obstacle to the true understanding of things. The description of “Christians” is one of those things. And today the univocal meanings of such descriptions are being questioned and the “existence” thus described is being examined radically. So, I would like to search for the necessary direction of our consciousness and behavior by analysing some typical descriptions that we have been using since the time of Meiji Era.

“Yaso” of Meiji

A typical description for Christians during Meiji Era was *Yaso*. (*Yaso* is a Japanese reading of German “Jesus.”) The description *Yaso* carries a fundamentally different nuance from such descriptions as *Kurisuchan* and *Kirisuto-sha* (both meaning Christians). Historically speaking, most *Yaso* came from ill-fated lower samurai families during the last years of the Tokugawa Shogunate. They were looking for a new ethic for a new age and found it in *Yaso-kyo* (teachings of Jesus=Christianity). They saw in *Yaso-kyo* the very best of Confucian ethics in an elevated and purified form demanding freedom, equality and justice. Something like an encounter

took place between puritan-soldier-like missionaries and sons of samurai. And this laid the foundation for the influence on later civil-rights movements and new literature, the resistance against the newly rising nationalism and the inclination toward socialism. Though detailed description and analysis must be omitted here, Yaso were leaders of the age with such a historically conditioned spiritual structure and they attacked retrogressive or anachronistic people. They committed themselves to an aggressive evangelism against Confucianism and Buddhism by preaching equality of man in the love of the heavenly Father and thus proclaimed their passion and zeal with naive confidence and resolution. Once I heard an old story of a Yaso who visited a Zen temple to convert the priest therein and was engaged in a hot debate for several hours. Finally the Zen priest perceived that the course of debate would lead nowhere. Loudly he declared, "No more debate necessary!" and turned to the wall to meditate. The Yaso immediately stood up, placing one of his hands on the bald head of the priest and, holding the other hand high, loudly prayed, "Heavenly Father, forgive this sinner," and left the temple. This story carries such a Meiji atmosphere that one must smile.

"Kurisuchan" of the Taisho and Showa Eras

By the time when Japanese Imperialism laid firm foundations after the Sino-Japanese and Russo-Japanese Wars and further enjoyed feigned prosperity after World War I modern capitalism was firmly established. Decadent petit-bourgeoisism expanded and the common people's life was hard. Thus the mood of prostration deepened. An effort to overcome this spiritual crisis can be seen in Uchimura's Second Advent Movement, and an immanent criticism of the prevailing poverty can be seen in Kagawa's Slum Evangelization. Trends of thought dug into an ever deepening crisis and

agony. They took the directions represented by such men as Takeo Arishima and Hyakuzo Kurata. The age was influenced by such trends as Taisho democracy and Taisho culturism. There was no wild spirit of resistance any more. On the contrary the concept of the learned and refined æsthetic-romantic self with a strong culturistic inclination and political indifference extensively expanded. Christianity, too, as an object of such a culture, began to have strongly academic features. Many young members of the church became "modern" lovers of literature and philosophy growing into so-called "good Christian gentlemen and ladies." A poem of Jukichi Yagi criticized this kind of trend severely:

What kind of caricature
That a dignified professor
In a newly tailed frockcoat
On a platform of a class-room
Delivers a lecture on the "Bible"!?

If now, right now
The fire of Elijah
Falls here aflame,
Perhaps
A more fearful fire
Falls on dressed-up ladies
And high-hatted gentlemen
Gathering in the church.

Maybe
The end of the world is here
Yea, in this world where "doctors of theology"
Do exist.

Such Christians naturally could not properly respond to the social movements which were rising. Since they under-

stood faith as an object of culture, they fled into their "inwardness." Content to be "building up the church", they could not effectively resist the ever rising trend toward nationalism. Their relationship with society was nothing more than "charity" and self-satisfying "service-ism." Therefore they could not properly understand the problem raised by Marxism. As a result, those who became awakened to social problems had to leave the church.

Those Kurisuchan could have neither power nor inclination to resist the rapidly growing nationalism and the more firmly established Tenno-ism and militarism in the early Showa Era. Particularly after (SCM) the Student Christian Movement was destroyed by state power in the early years of Showa, "crisis" was mainly turned into "inward crisis," and the church had to take the direction of protecting and prolonging its own life, always speaking of "evangelism." Thus the Japanese church as a whole, though some sporadic resistance movement and emotional or subjective resentment were observed, cooperated with Japanese Imperialism. This is evident in the fact that the Japanese church gave ideological support to the suppression of Korean people. The notorious "Apostolic Epistle to Christian Believers in the Greater East Asia Co-prosperity Sphere" offers further evidence. The church that deteriorated into a solitary island of personal inward meaning and consolation without realizing true identity, no matter how purely evangelically it grew by inviting non-drinking and non-smoking good-hearted believers, could not finally fulfill its prophetic function. It had to drop out of the total front of politics, thought and culture.

Post-war "Kirisuto-sha"

For most Kurisuchan who had been cooperating with the war, believing somehow in the final victory, the defeat was a serious shock. Yet we cannot say that this shock was deepened

into a serious sense of guilt. Rather, many of them became a privileged group, again leading the age, making the most of the suddenly given American democracy. Conscious of the spiritual vacuum of Japanese people in the midst of prostration and dismay and adhering to the policies of the Occupation Forces, they concentrated on acquiring believers by means of mass conversion. This was clearly shown in the "Christian Movement to Construct New Japan", eager to "save three million souls". How many Kurisuchan pursued materialistic, mammonistic and colonialistic evangelism conglutinated with Americanism as symbolized by LARA goods? Instead of the propaganda during the war of "American and British demons", which was nothing but an unhealthy expression in a distorted form of the earlier sense of inferiority to Western culture, now naked and flattering "Praise America" filled the air. It was really a proud and high time for the Christian Church and Christian schools which have been contributing to Caucasianization of the Japanese since the Meiji Era. How many Kurisuchan were re-converted as the champions of democracy under the overwhelming material control of American missionaries! Yet they were somewhat like "Pañ-pan" (prostitutes), concealing inside them a deep sense of humiliation and despising "frivolous" Americans from behind, yet repeating "hello" and "thank you".

Of course, not all of them degenerated in this way. There were many pastors and believers who tried to respond sincerely to many young people who were seeking something fundamental to support their lives while facing serious nihilistic consciousness. Kierkegaard and Dostoyevski were being read among them with new and deep passion. This corresponded also to existentialism in the post-war world of thought. Out of this trend were born profound Christian existentialists.

a. Confessional "Kirisuto-sha"

• These post-war patterns retained features that could be classified as "Kurisuchan" in both good and bad senses. What I call post-war "Kirisuto-sha" appears as a pattern that has different consciousness and behavior from that of "Kurisuchan". One of the motives for this pattern was the encounter with the "Church Struggle" of German Confessional Churches that persistently resisted the Nazi regime. The knowledge about German Confessional Churches which developed bold resistance against the arrogant myth of blood and soil born of their evangelical understanding of the essence of the church as expressed in the "Barmen Declaration", demanded serious reflexion and self-criticism in Japanese Churches. Here were born those who conscientiously sought the true "confession". I believe it was in those days that the description Kirisuto-sha became general. I do not know exactly when and by whom this description was first used, but I believe that the connotation of such a culturalistic and inward-seeking description as Kurisuchan demanded this new description, Kirisuto-sha. These Kirisuto-sha, in the process of seeking for the true "confession", felt deeply guilty over the war upon sincere reflexion and criticism of their own attitudes during the war. This direction was publicly expressed when Rev. Masahisa Suzuki, the late moderator of the Kyōdan, announced the "Kyōdan's confession of its guilt for the war." Of course, the very fact that this confession was not made until 20 years after the end of the war shows how irresponsible many of the post-war Japanese churches were with regard to the problem of their guilt for the war.. Furthermore, the fact that this confession was made only by the Kyōdan, and that even within the Kyōdan there was much opposition to it, shows clearly the nature of many churches in Japan. When (too late) this Confession was made public,

there were many pastors who had shared a deep sense of guilt. At the same time, I can not forget that an old pastor murmured to me over the phone, "How can anybody expect us now to bow down before the Chinese (Chankoro) and dirty Koreans?" In fact a certain theologian criticized the confession as infantile. As long as there are those individuals who have not altered their constitution even a bit, the words and actions of confessional Kirisuto-sha still have great necessity and significance for today.

b. Resisting "Kirisuto-sha"

However, the features of the post-war Kirisuto-sha have a wider range that can not be grasped in terms of the Barmen Declaration alone. This is symbolically shown by the Christian Association for Peace (Kirisuto-sha Heiwa no Kai) which was born in response to the rapid postwar trend in which radical and acute democratization assumed an anti-communism nature, in alignment with U.S. policies in the Far East. Of course, many Kirisuto-sha who joined this stream overlap with the above-mentioned confessional Kirisuto-sha. At the same time, they tried to develop their movements not only from the theological-confessional view-point but also from that of social science. This naturally led them to reflexion on how great their fallacies were due to the lack of their social-scientific knowledge before and during the war, regardless of their subjective sincerity, and demanded a serious and humble response to Marxism. In this way, often gravely misleading socialistic Kirisuto-sha came on the stage. Of course, to what extent and in what form social-science (and Marxism) can be regulative for the consciousness and actions of Kirisuto-sha is a difficult problem that can not be answered in a simple way. The question of how confession and social-science can be united contained so great a difficulty that it led the Christian Association for Peace to a schism.

This offered an occasion for the birth of a new kind of Kirisuto-sha, which I will describe later. At any rate, these resisting Kirisuto-sha were different in that they thought not only in terms of ethical-theological perspectives, but also in terms of social-scientific-perspectives.

Contemporary Kirisuto-sha

As the post-war Japanese monopolistic capital, revived by the Korean War, made up the structure established by the San Francisco Peace Treaty which seemingly assures the nation's independence, and, participating in the US policies of containing the communist bloc by means of the old US-Japan Security Treaty, kept following the course of re-armament from MSA to the new US-Japan Security Treaty, and as the course of making all Japan including Okinawa into bases against the communist bloc (corresponding to the expansion of the American war in Vietnam and the US strategical system in Asia) became apparent, the essential crisis of our nation also became apparent. In particular the sense of defeat that had spread among the progressive camp after the "Ampo Struggle" in 1960 and the fact that progressive parties and labor unions became luke warm (having been woven into the given order along with the sense of disillusionment about the parliamentary democracy due to repeated one-sided votings as in the case of the Japan-Korean Treaty) necessitated more radical knowledge and actions. Education, too, in the course of a more and more reactionary inclination in politics, had steadily become rightist and has been attacked gradually on many counts like: "The Ideal Image of Man" prepared by the Central Education Commission, the authorization of text books, establishing the system to appoint Education Committee Members, aptitude tests, evaluation of teachers' ability and work, the bill to control universities, and others. On the other hand, industry-university cooperation is being promoted responding

to the high growth rate policies and thus a reactionary reorganization of higher education is being carried out. Besides, there are such ideological attacks as National Founding Day and the National Administration of Yasukuni Shrine. It is apparent that we should have more and more *total* knowledge now that we face such widespread pressure by the state power. Under these circumstances, university struggles inevitably occurred in early 1968.

Both at Tokyo University and Nihon University, struggles broke out in demand of students' rights in archaic university structures. But the fact that the school authorities suppressed the students authoritatively not only made the struggles severer but also led the students to interpret the nature of university struggles *today* in a larger dimension. That is to say, the struggles demanding students' rights at individual universities led them to an overall interpretation of the society or regime that regulates universities in general, and thus all that supports such a regime became objects of their criticism, and finally led the students to envisage themselves as "assailants" who function as important elements of such a society. In this way, the struggles deepened and developed into a struggle that demands the negation of the structure of the present regime including all the ideologies that support it and the total negation of that which exists now totally and the negation of themselves radically. This is truly a radical criticism. "Radical" does not mean merely "acutely progressive" but "fundamental" "to the very root". It is, so to speak, a movement that demands of all those who encounter it a radical and total recognition of themselves and of the reality that determines them, and a return to the true "original point" holding the principle of thoroughgoing self-negation. I described in one of my articles, how much this kind of demand exposes egoism in ourselves and others, how much naked self-protection and self-justification have been exposed, and how

severe opposition and hatred have resulted. In any case, the questions raised by the Zenkyoto (All Campus Joint Struggle Committee) students since January, 1968 have become unavoidable questions for all those who think seriously. The questions they raised are not concerned merely with politics and economy, but also with the knowledge of ourselves and with the very ground of our way of living, and therefore demand whole-personal self criticism. For example, as the Association of Young Doctors of Tokyo University kept deepening their criticism of the present medical structure, they came to perceive the nature of Tokyo University itself as being conglutinated with the regime, and therefore came to question medical education at Tokyo University. They advanced further to negate their own existence, as Todai students realizing that they themselves belong to the group of "assailants." They had to make up their minds that, without dismissing such a group of assailants, real recovery of true humanity is not possible. There such important questions as "What is a university, what is learning, what is freedom, what am I, what is life, and what is hope?," are being asked demanding a radical and total viewpoint.

a. Solidarist Incognito

It is only natural that these radical and total questions are asked responsibly also by Christian students. Here the distinction between Christians and non-Christians is no longer essential. For what counts most here is not some kind of creed; rather the essential issue is whether one meets those radical and total questions responsibly or not. In that sense, the very name All Campus United Struggle Front (Zenkyoto) is symbolic. For, even though they are all united at the one point of being anti-Yoyogi, there are various sects that severely oppose each other in their analyses and developments, and there are non-sectarian radicals of each department, and they

are all *united* in their concrete struggles. There the central issue is not whether they have different world-views or faith, but whether or not one gazes into the essence of things unegoistically and whether or not one concretely participates in the struggle. It is no wonder then that many Kirisuto-sha students join this struggle, and it is only natural that the number of Kirisuto-sha students who join the struggle is increasing, for the question raised by the Zenkyoto at Tokyo University is a universal one, particularly now that the struggles have spread nation-wide and their nature has intensified since the police force attacked the Zenkyoto at Yasuda Auditorium on January, 18 and 19, 1969. Now, it is no longer an important question whether one is called Kirisuto-sha or not. Rather, facing such fundamental questions, the very essence of being a Kirisuto-sha is re-examined and schism and debate among Kirisuto-sha are taking place. For example, this is clearly observed in the situation of the SCM in the midst of university struggles. The SCM includes some non-christian students. At any rate, the SCM cannot have a united opinion when faced with the question raised by Zenkyoto and therefore cannot participate in the struggle responsibly. Rather the very unity of the SCM itself was endangered and debate among its members became impossible. Thus each individual Kirisuto-sha participates or does not participate in the struggle according to his own responsible decision. Those Kirisuto-sha students who join Zenkyoto reject the designation of Kirisuto-sha. At least they reject the peculiarity and privilege of Kirisuto-sha in the whole course of the struggle. They can no longer be called "confessional" Kirisuto-sha or "resisting" Kirisuto-sha. I would rather call them "solidarists incognito." They no longer understand themselves as a privileged elite, but rather as persons commonly guilty for the maintenance of various powers and institutions that dehumanize and alienate humanity. Therefore they understand themselves not as victims but

as assailants who ought to sense their own guilt. Thus they seek to destroy those "evil" powers and institutions by negating themselves radically. They live in solidarity, and therefore see that the strong individual guilt consciousness is alive among those comrade students who responsibly participate in the struggle whether they are Christians or not. The radicality of their understanding is so throughgoing that they say "Even when 99 people are happy, as long as one unhappy man exists, we make him the very original point of our knowledge." When this kind of guilt consciousness, this form of self negation and this way of returning to the original point become real, why does the outward distinction of whether one is Christian or not become an important problem? Rather we can say that this sense of values is basically very Christian. So, when many Kurisuchan stand on the side of oppression, being conglomerated with the regime and only hoping to maintain their present positions, the guilt consciousness among "solidarist incognito" becomes even deeper than that of all others. When too much Pharisaic persecution, Sadducean reproach, legalistic distortion and even Pilate-like suppression are being practiced in the name of Christ, these solidarists incognito cannot lightly utter the name of Christ if they really cherish Christ. Rather they see the principle of Christ in those non-religious friends who, conscious of their guilt, are negating themselves radically and trying hard to return to the "original point." Perhaps there is no consciousness or intention of being incognito. If there is any consciousness or intention, it is derived from consciousness of *guilt*. As they sincerely try to live in solidarity, they become incognito without intending to do so.

b. Struggling Kirisuto-sha

It was inevitable that the struggles of Zenkyoto, with this kind of pattern of consciousness and action, should extend to

more than 100 colleges and universities. For, as long as the universities today are organized in accordance with the present system of order and have been changed into factories for producing goods called labor power, the questions Zenkyoto raises have a universal impact. The same thing can be applied to all state universities and private universities though peculiar phenomena in individual schools must not be forgotten. Old imperial universities, among which Tokyo University ranks at the top, can be described as factories producing high-class bureaucratic elite, while state and public universities in the smaller cities and private universities can be described generally as factories producing middle-class leaders. In the case of private universities, administrators have to face financial difficulties, and conglutination with capital power often becomes more apparent than other cases. Therefore the school authorities have a stronger desire to maintain the present system. The whole course of struggles at Nihon University shows this clearly.* Furthermore when many private universities, by appealing to their so-called founding spirit, try to avoid revealing their essence as enterprises, the situation becomes more deceptive and sometimes very gloomy. The situation gets worse when the founding spirit has the content of an anti-regime or a criticizing regime. This becomes especially apparent at Christian universities.

Today the founding spirit of Christian universities has become skeletonized and hollow everywhere. Most of them became universities or colleges after the war when the new school system was introduced. At this time, most of them did not have any theory about the essence of a university, but rather had such vague mottoes as "cultivation of personality

* Editor's note—The administration of Nihon University was accused by the students of embezzlement and mismanagement.

with rich sentiments" or "a society member with full culture and spirit of service" etc., and the real content of their education has been production of middle-class people who conform to the demands of the regime. Though some resistance movements were seen among them during the war, as a whole they have functioned like subcontractors, secondary supplementary organs and ideological reinforcement organs of state universities. Especially in recent years they have depended upon the logic of management only and followed the course of "industry-university cooperation" in response to the "man-making policy" demanded by capital. Comparatively economical departments such as economics and departments of technology which match the needs of the age have been established. But because of the difficulty of hiring good teachers in those fields, most faculty members are non-Christian. Thus in reality the founding spirit has become empty cant. Furthermore, since the Christian administration do not understand that the Christian university is impossible in principle, they have an emotional block to the natural trend of secularization and try to maintain unreasonable structural control (e.g. regulations that only Christians should occupy important positions). Therefore they cannot secure really able men and, as a result, hidden discord grows among office workers. Then distrust spreads among students. In such cases the founding spirit becomes the "Imperial standard" for the status quo or maintenance of power, and authoritarianism and "label-ism" prevail on the campus. The longer and the stronger the lukewarm tradition is, the worse the queer clique-strife gets. A typical case of this can be seen in the scale of importance at Tohoku Gakuin University:- 1. Christian Tohoku Gakuin graduate, 2. non-Christian Tohoku Gakuin graduate, 3. other Christians, 4. other non-Christians. Some people add as the 5th rank resisting Kirisuto-sha, and if that is true, it is very symbolic. Furthermore love, spirit of tolerance and the spirit of service are overly propagandized. As a result

legitimate demands for fundamental rights or justice are frowned upon, and in some cases even a labor union is considered to be a rebellion against the school authorities. Worship and courses of introduction to Christianity are compulsory while freedom of faith is propagated. Their content has fallen into a stress on modes of behaviour and can not bear scientific criticism. Thus "Christian spirit" reinforces the illusory community consciousness and functions to conceal corruption in reality. . When reality is such, no matter how often and loudly "Christian spirit" is preached at chapel time and ceremonies, and how fervently prayers are offered at public meetings, only resentment grows among conscientious people. Much more is this so when Christians holding important positions try to gain money by using their privileges. Such excuses as "Even Christians are nothing but ordinary people" are useless. As long as there are many Kurisuchan teachers and workers who talk beautifully of love, self-denial and inward peace and take a seemingly progressive pose but enjoy fully the stable petit-bourgeois life, avoiding concrete political and economic problems and never participating in anti-regime movements, such banter as "If you want to lose your faith, go to a Christian school" is no exaggeration.

It should be unnecessary to explain in detail how great an impact the radical and total questions raised by Zenkyoto have under such circumstances. It has become apparent that, once these fundamental questions are raised, the struggle escalates to very radical confrontation. Here I see the inevitable cause for the birth of struggling Kirisuto-sha. The more firmly the school authorities bolster their self protecting authoritarianism, and sometimes contrarily their conciliatory policies, with "Christian spirit," the more severely should so called Christianity be examined. The more seriously they take themselves as Kirisuto-sha, the more sternly their criticism becomes a categorical imperative accompanied by a deep sense of guilt. The more often the school authorities avoid true dialogue and

reformation in the name of Christ, the more severely the students appeal and demand also in the name of Christ. The longer the Christian tradition of the school is and the less total and radical the knowledge of the school authorities is, the severer the situation gets. Therefore we see today that the Struggle Association of Christian Students (Kirisuto-sha Tokido) and theology students are taking the leadership at such universities as Doshisha, Meiji-Gakuin, Aoyama, Kansei-Gakuin that have long traditions. Therefore, if the school authorities define these student movements only as the agitation of a few violent students, not facing the fundamental problems raised by them, avoiding sincere dialogue with the students and trying to solve the strife by the seemingly easy method of introducing police force, it is certain that they cannot solve the strife and that they only contradict the founding spirit which they themselves propagate. This is borne out by the fact that at Kansei-Gakuin and Meiji-Gakuin universities, where fundamental errors have been committed, buildings of the theology department and chapel buildings have been blockaded by those students.

At Kanto-Gakuin University such questions as 1). the possibility of the Christian university, 2). the meaning of worship on the campus, 3). the meaning of the department of theology, 4). the meaning of having chaplains, 5). the meaning of compulsory introduction to Christianity courses are being presented by the Tokido to the faculty of each department. If the school administrators of Christian universities do not try to answer them sincerely and concretely, no true solution is possible. Further, the Tokido students demand that the faculty of the theology department make public its stand on the Yasukuni shrine problem, the war in Vietnam, our guilt for World War II and the measures taken by Meiji-Gakuin and Jōchi University. Tokido students are now blockading the buildings of the theology department, claiming that the board of trustees and chaplains do not even try to answer

the above mentioned questions, and that the faculty of the theology department has lost its prophetic spirit, since it does not criticize the profit-seeking policies of the school authorities or show real concern about such important problems as the revision of the U.S.-Japan Security Treaty in 1970 and the global competition in nuclear armament. These are problems we cannot dodge. Thus they accuse us of our "criminality" in that we have been uncritically engaged in a process of education which cannot be called education. Mere composition of a beautiful statement will not improve the situation.

We have to admit honestly that we have not dealt with those problems seriously until we were confronted by the students. And we must sincerely scrutinize the real nature of faculty, which has a certain prestige in the present regime, and effect a really necessary change toward a true university. We must radically deepen our knowledge to realize that we are perpetrators and not merely sufferers in the present regime. And we must start anew having a total and radical view-point. In that sense, we must face the reality that such movements as Tokido had to appear in Christian universities, and therein hear the severe voice of God's judgment.

At the same time, I hope that Zenkyoto students and especially Tokido students realize that the really total and radical nature of the questions they have raised should demand severe criticism of themselves as well. They also are open to the human inclination to self-justification, self-absolutization and self-rationalization. I hope that they too, nay, they more than anyone else, will deepen their self-criticism and self-examination. Without thoroughgoing logicity and morality their barricades corrupt into idol worship and mere violence. If those who have demanded truly radical and total self-negation, in an effort to show the way to return to the "original point," sit comfortably and boast, while guilty of the fundamental sin of self-absolutization and self-justification, we

see nothing but hollow and empty caricature.

The Church of Today and Tomorrow

I have so far described in somewhat too formal classification the Yaso in Meiji, the Kurisuchan in Taisho and the post-war Kirisuto-sha, and I have classified Kirisutosha as confessional, resisting, struggling and solidarist incognito. In the church today we have all these Christians mingled and thrown together. Therefore we see oppositions, debates and even schisms everywhere. And yet, at the same time, all these Christians sometimes live peacefully together in what I call evangelical abstraction. Lukewarm compromise under the guise of reconciliation, vague illogicality under the guise of love and self-deceiving fellowship under the guise of communion are being repeated. In such a situation everything is superficial and camouflaged. Administrators of big industries, organized labourers of big enterprises, managers of small enterprises, unorganized labourers of poor subcontract factories, university professors and students—some radical and some non-political—, teachers of various kinds, high school students suffering in the “hell” of entrance examination, leisured and idle ladies, and widows receiving social welfare—how can all these people, in their different inclinations as Yaso, Kurisuchan and Kirisuto-sha, have a common and uniting fellowship? And if all these people are equally given “peace of mind” through the Gospel, being soaked in pious feelings for a short time on Sunday mornings, and propagate in the name of evangelism nothing more than expansion of their kin and defense-territory, how can they be called “those who have turned the world upside down” as the early Christians were described? To those who escape into inwardness through private cultivation and are sunk in an isolated island of personal meaning and consolation, listening to comfortable sermons delivered by

pastors who enjoy their stable petit-bourgeois life while engaged in evangelism, driving privately owned cars, and indulging in sophisticated, academic theology and literary criticism, how barbarous such movements as Zenkyoto must appear! We should not mistake the attachment to gorgeous church buildings for the zeal to evangelize. We should not be drunk on the ecstasy of the church service suffused with solemn pipe-organ music, and we should not confuse the self-consoling fellowship of kinsmen with the recovery of our identity. The church today faces a serious crisis. There are theological confusions about the essence of the Gospel from within, and the waves of secularization and radical change are sweeping in from without. Pastors and lay members can not and should not ignore the impact of those radical and total questions raised by Zenkyoto. We should radically re-examine our own confession, the mode of our existence, the structure of our consciousness and our relationship with others. No church life of mere inertia is permissible. Paul gave us a grave warning a long time ago. (II Cor. 10:7)* (II Cor. 13:5)**

The problem of church buildings, the position of pastors, and the form of worship—all need radical and total examination and criticism. In short, the true identity of the church is being questioned. A certain Zenkyoto student at Kyoto University said something to this effect: "It is all right that such a place as a university exists. It is good that it is a quiet place. It is better if it has many good books. But there should never exist anyone who makes a living out of it." Cannot this saying be sharply applied to the church? With what kind of people and with what class of people do we want

* "Look at what is before your eyes."

** "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!"

to identify ourselves? Can we recover our identity without identifying ourselves with those who are being threatened by famine and poverty, suppression and exploitation? The uncommitted attitude of knowledge for knowledge's sake is of illusory value. If the church maintains a stable condition on the basis of uncommitted neutrality, she will lose her true identity and her function as the salt of the earth and light of the world. A deceptive kind of unity must be broken in search for true freedom, just as Paul says.*** Only when we responsibly bear such pain, shall we be elevated unto such total integration as "The Lord is one, the faith is one, the hope is one."

Thus, our radical and total view-point should finally develop into that of eschatological perspective. We must carry on our participation in the pleroma (fullness) of the divine righteousness, life, freedom and rule with our identity and true solidarity founded on the hope that never leads to disappointment.

*** "for there must be factions among you in order that those who are genuine among you may be recognized."
(I Cor. 11:19)

THE FUTURE OF THE CHRISTIAN UNIVERSITY IN JAPAN

Peter Takashi Sakamoto

1) Fundamental Consideration of the Problem

It is always very difficult to foresee the future of society. This difficulty is caused, on the one hand, by the great complexity of the innumerable factors in the concrete situation, and, on the other hand, by the weakness of our limited intelligence as creatures. However this difficulty does not mean impossibility.

A human being then must try to foresee the future as much as he can, for the future of his society is very important for his happiness and existence.

The university has today a significant role to play in the whole of society, since she has the duty to be aware of the needs and difficulties of modern society and to serve the human race as it strives to build a better world. The existence and development of human society need the true university, which forms people capable of advancing the creative reform of the world and of fostering true progress and the advancement of culture through scientific research. It is safe to say that the future of the human race deeply depends upon the future of the university in society.

However, we take up here the difficult question about the future of the Christian universities in Japan: "What will be the role of university in Japan?" In order to solve this problem, we must consider it from several different standpoints: historical, political and social, cultural, philosophical and

pedagogical, and theological.

- a) Historical approach: history of the university in the world and in Japan: present state of the university.
- b) Political and social approach: the situation of Japan in Asia between the Free World and the Communist World.
- c) Cultural approach: Japanese traditional Asian culture and foreign European-American culture; older spiritual culture and new technological industrial culture.
- d) Philosophical and pedagogical approach: fundamental concept of the university in general; fundamental concept of the Christian university in Japan.
- e) Theological approach: mission and Christian university, science and Christianity, theological faculty and Christian university.

Actually there are many diverse opinions about the future of the Christian universities in Japan according to different professors working and teaching in them. On the one side, some professors say that the Christian universities in Japan do not need to change their fundamental goals and structure, but only to strengthen the authority and control of the Christian administrators over the guidance of the university and the preservation of order on the campus. On the contrary, other professors assert that the Christian universities must, like other national, municipal and private universities, change their fundamental goals and structure because of the radical and rapid changes in Japanese society and because of the change in the mentality of students today.

In my personal opinion, there are very few professors in Japan who would completely deny that changes must be made in the Christian universities to adapt to the radical transitions in Japanese society. Considering the real changes in Japanese society and mentality, one cannot deny that the

Christian universities must be transformed, although the extent of these changes may be discussed.

The second group, those who demand the reformation of the Christian university, divide into two groups: radical and moderate.

Prof. Toshikazu Takao of Kanto University is an influential leader of the radical group. Concerning the Christian universities in Japan, his sharp and censorious assertions were recently published in his book "Kiristokyo-shugi Daigaku no Shi to Saisei (Death and Resurrection of the Christian University)."

In this book he seems fundamentally to deny the viability of the conventional concept of a Christian university in Japan. He explains his conclusion in the following way. The university as institute must be, by nature, perfectly universal, open, public and liberal. The fundamental ideas upon which a university is founded must not come from a particular ideology, "Weltanschauung" or religion—even in a private university, since it also has the character of a public institution. Consequently it is conceptually and in practice impossible for a Christian university to become a true university. In short, there is a contradictory opposition between the university and its Christianity.

As regards the mission of Christianity, Prof. Takao does not deny that witness to Christianity can and must be given in the university, but this cannot be done by the university as a public institution.

For these reasons Prof. Takao demands a fundamental change in the Christian universities as they exist today in Japan, because they are not true universities to his way of thinking. Changes must be carried out in the following points:

- A) Abrogation of the rule that the president of the university must be a Christian. (p. 73)
- B) Freedom in attending community religious services (p.

74). Liberty to elect the course usually entitled "Kiristokyo-gairon" (general Christian doctrine) (p. 75), abolition of the traditional theological faculty (p. 76). Moreover he accuses the Christian university of formalism and authoritarianism, and thus justifies the revolutionary acts of the radical Christian students (pp. 37-41).

As mentioned, Prof. Takao demands changes which are very fundamental and, in a certain sense, revolutionary. It is significant that he does not want to destroy the Christian university, but he is rather afraid that she will crumble because of her out-of-date ideas and structures. He explicitly declares that he does not wish the downfall of the Christian university, but desires her changes and growth so that she more truly and richly gives witness to Christ (pp. 72-73).

While fully appreciating Prof. Takao's keenness, studiousness, and devotion for the reform of the Christian university in Japan, we can raise the question of whether such radical and total change, "death and resurrection," is really the only solution to the difficulties of the Christian university in Japan? Is there no other solution promising a bright future to the Christian university?

Here we must try to find a moderate way for the real change of the Christian university in Japan. Real change always implies a destruction of an existing part of the being, but it does not mean death, the total loss of life.

Prof. Takao called this real, radical change of the Christian university death and resurrection. However, as mentioned, he does not deny the true and real life of Christianity in the university. He really wishes not death but resurrection, in which the Christian university will continue in new forms and with new concepts.

2) The Historical Background and Present Situation of the University

Many universities have existed in different ages and nations in the world. Plato seems to have founded the Academy in the fourth century near the sanctuary of the hero Academus. This academy may rightly be called the first European university, where not only philosophy but also auxiliary sciences like mathematics and the physical sciences were taught. Plato was convinced that his Academy was not merely for practical training, but rather for the study of science for its own sake. In Plato's tradition, Aristotle built his school at the Lyceum, the precincts of Apollo Lyceus, in the city of Athens. This school was in effect a university or scientific institute, complete with library and professors, in which lectures were regularly given. These ancient universities, however, were not called by the name of university.

The name university goes back to the Christian university of the Middle Ages. The Christian university system made one of the greatest contributions in medieval times to the development of European civilization and culture. In the twelfth century the schools of Bologna, Paris, Oxford, etc. formed centers of studies (universities), and received a definitive charter from the pope, emperor, or later, from kings. These universities had considerable privileges, of which the two most important were those of internal jurisdiction and the power to grant degrees. They were largely independent corporations which maintained their privileges against church and state alike. University activity naturally found an intellectual and academic expression. In the thirteenth century the university of Paris achieved an international character which, with its importance in the intellectual spheres, naturally made it responsible for maintaining religious ortho-

doxy.

The Christian universities of the Middle Ages maintained the doctrine of the Christian church as the criterion for their teaching. This was quite natural, because the universities in medieval times formed a part of the Christian European society of that era. Moreover, the universities of the Middle Ages were the most democratic society of that age, the rector being elected by professors and students who thus participated in the governmental arrangement of the university.

After the Reformation the Christian universities were put directly under the government of each district, and thus they lost, little by little, their independence and autonomy.

The social, economical, and industrial development of Europe in the eighteenth and nineteenth centuries changed the European universities, which needed a new idea of education. One was provided by the so-called "Humboldt doctrine" which reflects German idealism and is supported by an elaborate theory and transcendental ethics. According to this doctrine of Karl Wilhelm von Humboldt, the famous German diplomat-scholar, the duty of the modern university consists principally in the research of the professors who also educate students in the specialized sciences which are necessary and useful for the state. In this activity the university has autonomy and academic freedom. This idea of Humboldt dominates the modern universities in Germany and other nations and has greatly influenced modern society.

Let us briefly consider the history of the Japanese university. Before European influence reached the East, Japan had the Buddhistic schools for higher education, which could, in a wide sense, be called universities.

However, after the Meiji revolution, Japanese universities embodied the influence and doctrines of the European-American civilization. Before World War II, Japanese universities were heavily influenced by the so-called Humboldt doctrine,

which still dominated postwar Japanese universities and professors. This idea holds that the university is an ivory tower existing for the sole purpose of educating a small, select number of the social élite. After the war, Japan introduced a new educational system in which a four-year university carries out higher education. The introduction of the American university system has increased the number of universities (two-year junior colleges excluded) from 48 to 377. There are now more than 1,500,000 university students in Japan.

In order to say something relevant regarding the future of the Christian university in Japan, a short review of its past history will be necessary.

When, in the beginning of the Meiji Era, Japan opened its door again to the Western world, Christian missions also could start their work afresh. In this work of the propagation of the Christian faith, Christian schools, especially universities, played an important part.

Already in 1859, the first Protestant missionaries arrived in Japan. Although Christianity was still prohibited, they opened a small school to teach English and preach the Gospel. By 1888 there were already 14 Protestant schools of theology and 101 other Christian schools. All of these schools put worship and Bible study at the center of their curriculum and enforced rigid standards of Christian morality in their guidance of students.

When, in 1918, the new University Law was promulgated, Doshisha, Rikkyo and Kansei Gakuin were recognized as universities.

The first Catholic university came long after these Protestant schools. In 1911 Jochi Gakuin (Sophia School of Higher Learning) was founded and, in 1928, elevated to the status of a university. After the Second World War, Nanzan, Seishin, Seisen, and Eichi and other Catholic universities were founded in quick succession. At present, in 1969, the number

of Protestant universities has grown to 32, whereas that of Catholic universities stands at 11.

However, can the growing number of Christian universities be a measurement of Christian progress in Japan?

Compared to the fast expansion of Christian schools, the increase in number of baptized has been very modest. Christian universities were not excluded when campus struggles started and brought academic life to a near standstill. At present, 8 Protestant universities (Aoyama Gakuin, Meiji Gakuin, Tokyo Joshi, Kokusai Kiristokyo (ICU), Kanto Gakuin, Doshisha Gakuin, Momoyama Gakuin) and one Catholic university, Jochi university, are torn by student revolts. Thus, Christian universities are confronted with many questions of university education, and their solution will be the key determining their future road.

Considering their history as well as their present state, the Christian universities of Japan no doubt have seen a big external development in both range and numbers. Whether this progress extends as well to their educational content, or whether in this respect there is retrogression rather than progress, is a question of utmost importance which, at this juncture, must be considered with deep insight and cool reflection in order to arrive at an objective conclusion.

3) Political and Social Observations

What moves modern Japanese youth and students are words like "PEACE" and "FREEDOM". Students of Christian universities are no exception.

What first of all draws the attention of these Japanese students are apprehensions concerning the politico-social state of the present-day world, a profound aversion to the real and cruel war fought in Vietnam, and a strong assertion of their own political and social freedom.

Japan became a defeated nation in the Second World War.

She was the victim of the first atom bomb. As a result, she developed a strong hostile feeling towards all war. In addition, Japan is placed between the two super-powers, America and Russia, and hence is affected by the continuous tension between them. Further, there is Communist China, whose political advance has placed Japan in the center of three countries possessing the atom bomb. This state of affairs cannot but have an effect on politically sensitive youths. Japanese students who are seriously concerned with politico-social questions must naturally become involved in such a state of world tension and disunion.

If, in addition, we cast a glance at the political and social situation inside the country, it is clear that universities were called upon to play an important part in the reconstruction of the ruined economy by training intellectual workers and technicians necessary for that task. It was a task similar to that of the pre-war university which trained the intellectuals and technicians needed for Japan to catch up with the more advanced Western nations. There can be no doubt that such a politico-social situation had a somewhat deforming effect on the development of university education. The idea of the university as a place for the quest of truth and for the formation of personality became a mere phrase, and instead, the training of specialists and salarymen became the main objective.

Considered from the point of view of management, this applied even more to the private universities than to the state or municipal schools. Financially, these private institutions were incomparably inferior to government-run schools. They received only a minimum of public assistance and had to rely wholly on their own resources. That is why they had to be run on business lines, keeping research funds to a bare minimum, taking in far more students than they were supposed to, and continually raising their fees. Faced with such financial difficulties, and encouraged by the rapid

industrialization of Japan, private universities, through reorganization and enlargement, more and more became places not for the quest of truth for truth's sake, but for the formation of efficient businessmen and technicians, according to the most advanced American models.

Prof. Michio Nagai, in his book "The Japanese University", attributes the present turmoil to the fact that Japanese universities have severed their traditional ties to the spirit of their foundation. He thinks that this is due to the fast growing Japanese capitalism, which demands university graduates in large numbers. Private schools, in order to comply with this demand, have tried to elevate their status to university rank, increasing their number of students in a disproportionate manner, he believes (p. 20). In short, the university failed to preserve its identity in the midst of social change.

Prof. Nagai, in conclusion, describes the present state of the Japanese university as follows: "Considering this, it becomes clear that the Japanese university merely adapts itself as best it can to the needs of society. Specialization, by which each university has its own way of combining research with professional and general education, laying stress either on natural sciences or literary and cultural achievement, is poor. In short, each individual university is lacking in the endeavor to construct a university of rich individuality" (p. 24).

The Christian university, too, having become dissociated from its tradition and having lost its original spirit as a Christian university, is experiencing present student turmoil on its campus as a result.

But why did it lose its original spirit? Among the principles ruling its university education, this spirit is still clearly stated. Has this statement become a dead letter or has it lost its vivid appeal to modern students?

In order to find out this reason it is necessary to get be-

hind the surface of appearances and search into the deep foundation of the Christian university. That is to say, while admitting that the phenomenal growth of the universities and their emphasis on professional education in the wake of fast expanding capitalism is one reason for the above stated phenomenon, the influence that modern cultural trends have exercised on the Japanese student must be specially considered.

4) Some Reflections on Cultural Trends Influencing Japanese University Students

Prof. Takeshi Umehara writes some philosophical observations on this point in the 1968 winter issue of the magazine "Ushio." He holds that the present crisis and collapse of Japanese university education is due to a deep-seated ideological malady which has its roots in the very civilization which formed the present type of university. This type of university originated from a medieval civilization which was an amalgamation of Christian and Greek culture and which put reason uppermost. The civilization, however, which today governs Europe is a different one, based on natural science and technical skill, and it is this civilization which has gained world-wide acceptance. The fundamental aim of this civilization is to know nature in order to rule and use it.

The European university, which had been the seat and domain of wisdom, thus little by little shifted its emphasis from theology to philosophy and from there to science and technical skill. The university, therefore, considered as the domain of reason and learning, now pursues reason and learning, not as a means to wisdom in the theological and philosophical sense, but rather as a practical way of knowing nature in order to master it (i.e. material civilization as distinguished from spiritual culture).

What Japan imported from Europe was chiefly this

material civilization based on science and technical skill, promising to enhance material wealth and national power. Thus Japan imported an ailing one-sided material civilization from Europe, and itself became a country with a civilization deficient in true wisdom and spiritual values, dominated mainly by material instincts and desires. Prof. Umehara, after thus diagnosing the present university turmoil as a symptom of a deep-seated malady in civilization, suggests that a remedy is to be found, not in Christianity, which is not that influential here in the East, but in Buddhism, which is a thoroughly Eastern tradition and may better supply this need of a spiritual foundation.

Considering the future of the Christian university, it might be good to ponder these observations of Prof. Umehara. If his reasoning is right, it would mean that in our country the Christian university, far from becoming a guiding influence in the rebuilding of our ailing university system, has no future at all.

However, this judgment of Prof. Umehara is based on the clearly stated assumption that within Christianity there are two conflicting and mutually antagonistic elements, namely Greek philosophy and Jewish ideology (pp. 61-62). We are called upon to examine whether these assumptions are correct, and as present-day Christians, what are their implications for us.

First of all, Christianity, by its nature, should be against all strife and attack. Christ warned against the spirit of revenge and war, and commanded absolute love. According to St. Matthew (5:43 f.), He said: "You have heard that it was said: Thou shalt love thy neighbour, and shalt hate thy enemy. But I say to you who are listening: Love your enemies, do good to those who hate you. Bless those who curse you, pray for those who calumniate you." According to St. Paul (Rom. 13:9-10; John 4:20), all other commandments are contained in this one: Thou shalt love thy neigh-

bour as thyself. The perfection of law is love. That is, love constitutes the very nature of Christianity. The passion and death of Christ was the very execution of this immense absolute love. Forbidding his disciples all resistance, He let himself be chained and sentenced to death in the most unjust court proceedings. He bore his cross and was nailed to it without a murmur, asking forgiveness for those who crucified him. Thus, by unending love, He redeemed mankind and gave an example to his disciples in all ages.

Prof. Umehara overlooks the fact that the Christian Church has striven for 2000 years to tame the unchristian, quarrelsome and belligerent traits in European civilization, and is still doing so. As far as the present-day Christian university is concerned, it will have to institute a strict self-examination as to whether it has really striven with all its might to put into practice Christianity as the Religion of Love, and whether it has been, in this sense, truly a witness to Christ..

Is the present-day Christian university, as Prof. Umehara asserts, really dominated by scientific and technical reason? Has it been wanting in showing forth the real nature of the Christian religion by the practice of love? Has it forgotten its task of building a human brotherhood on love and justice, and instead, in self-centered egotism, allowed itself to be absorbed by its own ambition? Instead of sacrificing itself like Christ in the cause of peace and the salvation of men, has it neglected the urgent cry of people suffering from war and hunger?

When we look back over the history of Christianity in Europe and America, and when we consider the history of the Christian university in Japan, have we, Christians, been wanting in the fulfilment of this commandment of perfect love to such a degree that people like Prof. Umehara can mistakenly put the nature of the Christian religion in revenge and war rather than in perfect love of one's neighbor?

The governing idea of a Christian university should be neither the intellectuality of Greek philosophy nor the spirit of revenge and conquest so often prevalent in the Old Testament, but it should always be conscious of what Christ taught by word and deed and what constitutes the essence of His Church—true love of our neighbor.

Together with Shintoism, Buddhism has nourished the spiritual culture of Japan to the present day. The Buddhist world-view, its religious tolerance, its nature-view, etc., could become a strong stimulus for the Christian university, infected as it is with Greek intellectualism and the European scientific and technical spirit, to form a pure Christian idea of a Christian university. In this way, the Christian university, firmly rooted in the ancient Japanese cultural soil, could bestow its treasures on Japan and shed new light on the solution of the present problems of university education. And by this it could constitute a vital link connecting Eastern and Western culture.

What the Christian university should give Japan is a genuine Christian spirit and its realization. The Second Vatican Council asserted: "As the Church has always held and continues to hold, Christ in His boundless love freely underwent His passion and death because of the sins of all men, so that all might attain salvation. It is, therefore, the duty of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows. We cannot in truthfulness call upon that God who is the Father of all, if we refuse to act in a brotherly way towards certain men, created though they be in God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: 'He who does not love does not know God'" (1 John 4:8).

5) Reflections from the Point of View of Educational Philosophy

University education is part of human education. If the object of education consists in the formation of man, this naturally presupposes the existence of man and contains certain educational principles and techniques.

Enquiring into the future of the Christian university, we have to dig down to the principles that govern its education. The basis of all Christian education is a Christian humanism, according to which it tries to form a more perfect man. However, university education, in so far as it completes the school education of the young man, is different from all other education in kindergarten, elementary, middle and high school. In what follows, a few points will be brought forward which would seem to be important if Christian university education is to contribute towards the solution of the present university problem.

A) Christianity—The Christian university, based upon the principles of Christianity, has as its foremost aim the establishment of a community of men dedicated to truth and justice, who in the spirit of freedom and charity engage in the search for truths and values and in the formation of man. Thereby it intends to serve the welfare of society and the creative progress of the human race.

Christian principles, as applied to the university proper, include the recognition of all men as brothers under solidarity with one Father and therefore equal, which fosters a sense of the human family and love toward it; a striving for an order which reflects this solidarity and a respect for it; and a constant dialogue with humanity concerning its problems, towards whose solutions the university cooperates in its own unique way.

In the midst of the present rapidly changing world, all members of the Christian university share in the hopes and sufferings of the human race. Therefore, this university has the duty not to stand aloof, but to be keenly aware of the realities of the present world, and to clarify their meaning and complexity with an open and critical mind. We must realize that this university seeks not to be served but to serve the human race in its process of striving to build a better world.

B) Study and the formation of man—To fulfill its mission, the university requires that students, teaching staff and administrators grow in mutual respect and in the strong sense of solidarity, expressed in a responsible participation, each according to his role. Thus, they should think, judge and act both as a corporate body and as individuals with all their strength in the spirit of responsible freedom. This is necessary also to prepare the student for his later place in society. In this spirit, interpersonal relationships and a true dialogue can occur on both the individual and the group levels, bringing into existence a genuine community.

Through such a dialogue, the teacher will communicate to the student the spiritual and intellectual treasures of the past, while augmenting them through his own personal research. Also, in guiding his students he will take positive initiative in introducing present problems for cooperative research in a spirit of respect for objective reality and detached scientific inquiry, attempting to deepen in his students the consciousness of these problems.

The role of the student is not restricted to his own individual study. With his more sensitive consciousness of present realities, his role includes developing new insights through personal and cooperative effort. In so doing, he collaborates equally toward his own self-formation and the formation of society.

Thus, all will join forces in building the new and better world toward which all humanity is striving.

C) Academic freedom and autonomy of the university—As a university, the Christian university respects the plurality of philosophies, and indeed encourages their objective study. Further, respecting the intellectual freedom of its members, it has no intention of forcing a particular world view upon any student or teacher. Rather it seeks to aid its members in acquiring sharp discernment, mature judgment, and a sincere mental attitude, so as to enable them to form their own view of basic human problems within the widest possible frame of reference. This it does as a community of learning, and not as a center of indoctrination.

At the same time, the Christian University in Japan affords to all who desire the facilities for research into the world view and culture of Christianity. This formation of responsible human persons, to be fruitful, must be carried out in an atmosphere of freedom. Thus, this university must enjoy autonomy: namely it must be free from all coercion from ideological, political or other forces, whether from any of its members or from pressures external to the university.

6) Theological Considerations

Stimulated by the Second Vatican Council, a new theological movement has arisen in the Catholic Church which, on account of the strong ecumenical trend of the time, has had a strong influence on Protestant and Eastern theology and thus on the whole Christian Church. The main effect of this movement was to foster dialogue inside the Church, to open the Church wide to the present world and to adapt the Church to the needs of the time.

This kind of "dialogue and freedom", "modernization and progress," is exactly what present-day society demands, and

the Christian university too is being shaken by this thought wave. Protestants and Catholics are affected in the same way. They both have their progressives and traditionalists opposing each other. In all denominations, theology students and others are in critical opposition to the old-style university and its management. In this respect, Protestants are more advanced than Catholics. At any rate, this movement of adapting Christianity and its universities to modern times will grow in intensity and depth.

Admitting that the essence of the Christian religion is unchangeable, its changeable parts have always to be interpreted anew and adapted by theologians to the changing demands and situations of the time. Theological faculties have to express the unchanging essence of Christianity in ever new forms according to the thought and language of modern man, and not only to hand on a system of scholastic thought, however much that may have been fitting in its time.

It seems that in the Protestant universities of Japan, theological faculties are confronted with great difficulties. A significant symptom of this is, for example, the fact that Kanto Gakuin University has closed down its theological faculty altogether, and that in Doshisha and Kansei Gakuin universities, rebelling students have occupied and closed the faculty buildings of the theological departments.

The important question henceforth will be: how is the general aim of the university as an institution for learning, education and research to be combined and harmonized with the specific task of the Christian university to transmit Christian religion and culture.

7) In Conclusion

Surely, the way into the future will not be easy for the Christian university. However, a way will be opened to her if she really lives up to the spirit of the Gospel. In conclu-

sion, a few points may be mentioned which would seem to be of great importance towards this end.

A) A new, specifically Christian educational method has to be discovered.—The success and failure of university education will largely depend on whether the basic education has been good or not. The student on entering the university already possesses a direction in which to build his personality. In my opinion, herein lies a general educational problem for the Christian university, as for the other universities.

The famous Catholic educator of modern times, Maria Montessori, has described the education of man as a single process from infancy to adult age. (Cf. Maria Montessori, *Über die Bildung des Menschen*. Herder V., Freiburg 1966, p. 16). Man's personality and all his capabilities are basically determined during infancy. They cannot fundamentally be changed by university education. The important point of the Montessori educational method is: to give the infant a training which elicits and forms the bodily and spiritual potentialities hidden in the infant, so as to form his personality by developing his faculties of self-determination, freedom and sense of responsibility. In "The Discovery of the Child", Maria Montessori describes how the infant has been given by his Creator mysterious faculties varying according to each person. Among them are so-called "supernatural" ones which direct the young person towards his Creator and which are the reason for the innate religious sense that is to be developed by education.

This new Catholic educational method is, Montessori asserts, at the same time scientific, psychological and religious. Given this basic education, the university will receive students who are capable of developing their individual faculties in freedom and responsible self-determination. Thus, the solution to present university problems is largely a question of this earlier basic education. With this in mind, the Christian university is called upon to form its genuinely Christian

educational policy and renew its educational system. As with Maria Montessori's method, it might become a worthwhile discovery.

E. M. Standing, writing in his "The Montessori Revolution in Education", puts it as follows: "For these it represents the beginning of a great new social revolution based on the releasing of hitherto unknown potentialities in childhood. We are not thinking of children simply as individuals to be educated, but taken collectively as a creative force to be used for the re-creation of civilization—a force which has hitherto never been fully implemented and, when it is, will usher in a new world for a new man" (p. 201).

B) The problem of universal knowledge and the Christian spirit at the Christian university.—Regarding this point, Prof. Takao contends that there exists in the Christian university an inner contradiction, which has created within the university an undeniably strong tension. In order to resolve this, it would be natural for a university to give its students full freedom to attend, or not to attend, Christian lectures and worship. This, however, demands all the more that the Christian university become a center for research and transmission of a truly Christian world-view and culture. It becomes of paramount importance for the Christian university, while acknowledging perfect freedom of learning, to show forth the value of Christian teaching and culture. If this is done only in the narrow compass of a theological department, it will hardly attract students of the young generation. Christianity and the whole ambit of its cultural ramifications must become the object of intense research, from which will come forth a new, progressive concept of Christian education, which will in turn contribute positively to the solution of the present difficulties.

In this way, new Christian cultural research institutes should be created in all Christian universities. They should

keep close contact with one another. They should become rallying points for unity among the various Christian denominations, and, above all, bring forth by their diligent united research the new concept of Christian education.

C) To build up Christian universities with clear specifications and a strong individuality—With regard to this point, Tamagawa University is of special interest. When in 1968 the General Meeting of Christian Schools was held there, the president, Dr. Ohara, in setting forth the spirit of university education, drew the attention of his audience by explaining that education must comprise the whole man from infancy to adult age, that it must foster the harmonious development of mind, heart and will. The means to this end which he suggested—learning by working, self-teaching, self-governing, respect for the individuality of the pupil, the fusion of opposites, respect for nature, international-mindedness, etc.—come close to what Montessori suggested. They are noteworthy for all Christian universities trying to build for the future.

In conclusion, according to the proverb: "God helps those who help themselves," the building of the new Christian university is not a thing which just happens, but requires the concerted effort of all concerned. The great theologian and philosopher at the time of the Renaissance, Nicolaus Cusanus, had a profound confidence in the creative power God has given to man. The twentieth century's great educator, Maria Montessori, discovered it in the child. If the Christian university can muster this creative power and potentiality hidden in man, and develop it into a new education for man, it can lead the way to the renewal and reform of university life in general. Furthermore, it can contribute to the establishment of a peaceful Japanese society, thus showing forth the spiritual and real worth of the Christian religion. Moreover, it would thus become a treasure to Christ Himself.

THE STATE OF THE ECUMENICAL MOVEMENT IN JAPAN

Chitose Kishi

The head of the Church is Christ, and the Church is the body of Christ. Therefore, all that is said of Christ can also be said of the Church. Just as Christ is the only holy Lord, so the Church is the universal Church transmitted by the Apostles.

In this sense, the Church of Christ cannot but be one. However, the Church now has a certain aspect. Namely, the Church, as the body of Christ, has many members. As Paul says: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (I Cor. 12:12). Of Christ Himself, we can say that He will never change. But it would be difficult to maintain that those people who are members of the body of Christ, even though they participate in the death and resurrection of Christ, can unite themselves perfectly to the mind of God. In the first letter to the Corinthians, Paul urges harmony among the many members of the one body, but by this very fact it is clear that he realizes the existence of some disharmony among the members.

The history of the Church covers some two thousand years. During that time the Church has never forgotten that she is one. However, that divisions have occurred in every period of her history is no exaggeration. Even if we leave aside the separation of the Eastern and Western Churches and the divisions of the Reformation period which have had a great impact on the entire Christian world, the number of

divisions within the different denominations is considerable.

While we recognize the unity of the Church, we admit to divisions within the Church. However, parallel to this disunity among the members of the Church, there always has existed a movement within the Church towards the unity of all her members.

In the beginning of this century, at the instigation of Dr. J. R. Mott, the World Missionary Council came together at Edinburgh in 1910. Later it became the International Missionary Council, which held meetings at Jerusalem in 1928 and at Madras in 1938, promoting the ecumenical movement.

The ecumenical movement was stimulated by World War I. In 1919, the year after the end of the war, together with the Ecumenical Patriarch of the Orthodox Church, Archbishop Soderblom of Sweden appealed for the cooperation of all the churches of the world in matters pertaining to the social ethics in life and work. Their initiative stimulated the establishment of the World Council for Life and Work, which held meetings at Stockholm in 1925 and at Oxford in 1937.

Again, Bishop C. R. Brent, greatly moved by the Edinburgh World Missionary Council of 1910, sought to promote a world church movement in relation to faith and order. His efforts led to the establishment of the World Council for Faith and Order which organized meetings at Lausanne in 1927 and at Edinburgh in 1937.

Since ecumenical efforts unavoidably affect race questions, political systems, and economical structures, arguments both for and against this movement were raised. Despite criticism and opposition, a number of inspired leaders bravely continued to promote the movement. Among them, Archbishop William Temple deserves mention.

The first General Meeting of the World Council of Churches was held at Amsterdam after World War II in 1948. This meeting was successfully convened through the cooperation of those men who, trusting in the guidance of

the Holy Spirit, moved towards the realization of their vision.

The Second General Meeting was held in Evanston in 1954, the third in New Delhi in 1961, and the fourth in Uppsala in 1968.

The World Council for Faith and Order, too, worked vigorously and held its third meeting in Lundt in 1952, its fourth in Montreal in 1963 and its fifth in London in 1968.

We cannot overlook the ecumenical movement within the Catholic Church which culminated in the Second Vatican Council.

Just three months after his election on October 28, 1958, Pope John XXIII surprised the world with his decision to convene Vatican Council II on the following January 25. Visiting the Church of St. Paul, Pope John announced his intention to the assembled cardinals. His aim, he said, was to search for solutions to the many problems facing the Roman Catholic Church.

"Aggiornamento" was his purpose—a "self-reform" of the Church. It soon caused widespread repercussions both within and without the Church. The Second Vatican Council took up the problem of worldwide Christian unity, a problem which neither the Council of Trent nor the First Vatican Council had been able to consider. This required courage on Pope John's part, and for this reason, Christians will always gratefully remember his determination born out of love. Further, the fact that the Pope also sought improved relations with other religions and called for the unity of the whole human race, clearly indicates that Christ is the Lord of the universe, who teaches the fundamental attitude of Christians towards other religions.

That the Catholic Church took up the problem of ecumenism was an epoch-making event which greatly stimulated the churches of the world. This does not mean that Catholic Church progress in ecumenism has reached a culmination

which satisfies all the churches of the world. Yet it is very meaningful that the Catholic Church manifested an awareness of the problem and began to deal with it directly. Within Protestantism too, there are groups still completely closed to this problem. One should know that no problem is solved only by attacking other people. Ecumenism is based on self-reform through the Holy Spirit.

The Second Vatican Council, convened by Pope John XXIII and continued by Pope Paul VI, knew four sessions from October 11, 1962, to December 8, 1965. This council will be well-remembered in the history of the Church.

Since the end of World War II, the Christian churches of the whole world have understood the distress wrought by the lack of unity among the churches and have earnestly sought for a solution. This can be seen from what we have said above. It need not be stressed that this movement is deeply influencing the Church in Japan.

After World War II, some of the Protestant denominations separated from the United Church of Christ in Japan. This phenomenon, however, was not in contradiction to the ecumenical spirit. Rather, the realization of this spirit looks for a new start in a unity of minds which is not centered upon organizations. Of course, among the separated denominations there may be some which intended a complete separation of their denomination both in organization and in spirit.

Dietrich Bonhoeffer, in his *Life Together*, wrote very clearly about this point: "In Christian brotherhood everything depends upon its being clear right from the beginning, first, that Christian brotherhood is not an ideal, but a divine reality. Second, that Christian brotherhood is a spiritual and not a psychic reality." Bonhoeffer further explains the presence of this reality as related to the existence of the individual Christian: "Christianity means community through Jesus Christ and in Jesus Christ. . . . We belong to one an-

other only through and in Jesus Christ. What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity."

Having experienced the oppression of the Church during the war, Japanese Christians have learned that the individual Christian has need of other Christians, and that he can have fellowship with other Christians through the mediation of Jesus Christ. The wartime experience fostered the realization that the consciousness of brotherhood in Christ is stronger than that of denomination. The conscious and unconscious recollection of the wartime experience constitutes an important contributing factor to the ecumenical movement in Japan.

After the war, the ecumenical movement witnessed development under several forms. A number of leaders of the movement have been given opportunities for special studies in the field of ecumenism, at Bossey and elsewhere. Suzuki Mitsutake's *The Understanding and Realization of the Ecumenical Movement* (*Sekai Kyokai Undo no rikai to jissen*) is one example of what the ecumenical movement in Japan has produced. Other materials for a deeper understanding of the movement are the publications of the World Council of Churches and of the Faith and Order Commission. Reports on the dialogue between denominations, and the detailed commentaries on the Second Vatican Council are others.

The National Christian Council of Japan has established an institute for religious studies, the United Church of Christ in Japan an institute for missionary studies, and some denominations have organized committees for Faith and Order. Within the Catholic Church, there are the Episcopal Commission for Ecumenism and the Oriens Institute for Religious Research. Moreover, there are some fifty groups throughout

the nation which, in different ways, foster the ecumenical movement.

Positive promotion of this trend by the World Council of Churches and by Vatican Council II is a causal factor in the trend. So, too, is the awareness of difficulties facing Church members who desire to live as Christians in today's turbulent society.

Until quite recently, the ecumenical movement functioned through semi-official or official agencies. Consequently, it was fettered in many respects by the teachings and regulations of the churches and denominations. For this reason too, it was difficult to discuss problems at the grassroots level and to search for truth through free discussions. As a result, a great many reports were published, but they did not lead to any substantial change. Many theorists came to the fore, but there have been rather few instances where theory was put into practice. The weakness of the ecumenical movement in Japan is that, from the beginning, its basic unit was not the individual Christian, but rather the organizations to which they belong. With the individual Christian as the basic unit, each participating Christian is united with the others, being united with Christ, the head of the Church, through Christ's mediation and the guidance of the Holy Spirit. Thus there is no distinction either according to one's status in the Church or to sex. For Christ, there are no Greeks nor Jews. Christ has no prejudices.

Viewed against this background, it appears that the ecumenical movement in Japan must alter this basic notion. Instead of starting from the level of denominations or organizations as was done in the past, it should change methods and start from the level of individual Christians. This does not mean that denominations or organizations are to be ignored. Rather, it emphasizes that individuals are to be taken seriously, and that there is a fuller understanding of the fellowship which is the essence of the Church. The indi-

vidual Christian does not disappear in the word "Church." Even the most humble ones have their place as members of the body of Christ. Through the mediation of Christ they share in a dynamic bond with the other members. Here appears a fellowship in the Lord which excels all human organizations.

In Japan, discussions were held from early 1968 on the possibility of implementing this new emphasis. The persons who met did so in a purely private capacity and could freely express their opinions. Scholars, ministers, missionaries and leaders of both the Protestant and the Catholic Church participated actively.

Meetings were held at the Apostolic Internuntiate, at the office of the Tokyo diocese of the Anglican Church, at Oriens Institute for Religious Research, at St. Anthony's Seminary, at the Japan Bible Association and elsewhere. At every place the atmosphere was that of a free, informal meeting of free men.

The discussions covered subjects ranging from the problems of missionary work in Japan to Japanese Christian assistance in overseas projects, such as help for the suffering people of Biafra. Problems of liturgy, missionary planning on a national scale, publications for the masses, common study of ecumenism, dialogue with leaders of other religions, and ecumenical contacts among women, youth and students were discussed.

The ecumenical movement is not just another movement. It is a movement which aims fundamentally at the restoration of all men before God through the living and working gospel of Christ. Countless matters relevant to the movement receive attention. However, to facilitate discussing them, they are categorized and seriously studied by men who are specialists in their respective fields. Here, again, appear both the unity of the members, as united with the body of Christ, and their diversity. Within the fellowship of this warm

community, work is divided but frequent contact kept with one another. "That there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together, if one member is honoured, all rejoice together" (I Cor. 12:25-27). When these words are realized within us, the ecumenical movement fulfills its role of healing our disunity.

On May 24, 1969, the opening session of the Japan Ecumenical Association was held at Oriens Institute for Religious Research. This Association originated with the vision outlined above. As the Association tries to promote a creative ecumenical movement, its activities call for attention.

Since it has evoked wide interest as a new activity exhibiting creative imagination within the ecumenical movement in Japan, I include here the prospectus and statutes published on the occasion of the opening session.

The Japan Ecumenical Association

The Church, aware that she must witness to the Gospel of Christ in our times of rapid change, feels the need for self-renewal.

We Christians who believe in God, our Father, and in His Son whom He sent into this world for our salvation, are conscious of the issues which divide us. We hope, however, with the help of God, to overcome our divisions and reach that unity for which the Lord prayed.

As Christians of Japan we realize that we are but few in the midst of a vast number of compatriots who do not yet know Christ. We pray that the Holy Spirit may unite us so that we may give better witness to God's Kingdom and proclaim the Good Tidings to many brethren.

To that effect we wish to examine what divides us that it may be eliminated, and to investigate what unites us that it may be strengthened.

As Christians particularly interested in the solution of these problems and basing ourselves upon the common heritage of faith, we acutely felt the need to discuss them with one another and to search for their solution in fraternal collaboration. It seems to us that the task ahead can be expressed in the following points:

1. To promote whatever might foster in this country the unity of the Church through contact, dialogue and co-operation;
2. To study from the ecumenical point of view all problems which we face in our proclamation of Christ's Gospel to this nation;
3. To promote contact, dialogue and cooperation with the other religions in Japan and with the leaders of Japanese society;
4. To establish contact and friendly relations with similar organizations here and abroad.

These goals call for a permanent organization, such as does not yet exist within the Church of Japan. Hence a group of interested people met and decided to establish The Japan Ecumenical Association.

These persons intend to participate in the work of the Association, not in the name of the Church to which they belong nor as representatives of that Church, but in a personal and private capacity, on their own initiative and borne by their sense of faith and by their desire to engage in dialogue and cooperation with one another.

It is their fervent wish and prayer that this initiative may bring increased vigor to the Church and signal the advent of a new era of missionary proclamation in Japan.

Tokyo, May 24, 1969

The Promoters, JEA

Statutes of the Japan Ecumenical Association

Name:

Article 1: The Association is called "The Japan Ecumenical Association" (JEA).

Offices:

Article 2: At present, JEA has two offices. One is located in the Nihon-Seisho-Shingakko, 492, 1-chome, Shimoochiai, Shinjuku-ku, Tokyo. The other is at Oriens Institute for Religious Research, 2-28-5, Matsubara, Setagaya-ku, Tokyo.

Purpose:

Article 3: JEA consists of group of Christians who, on the basis of their common faith and aware of their present divisions, intend to overcome them mainly through the study of whatever could lead to that unity for which Christ has prayed. Hence they wish:

1. To foster all contact, dialogue and co-operation contributing to Church unity;
2. To study, from the ecumenical point of view, a missionary approach to Japanese society;
3. To promote contact, dialogue and cooperation with non-Christians in Japan and with the leading circles of Japanese society;
4. To maintain liaison with similar organs here and abroad.

Activities:

Article 4: Toward the achievement of these goals, the Association intends to undertake the following activities:

1. Studies and inquiries related to ecumenism;
2. Conferences and meetings for research and mutual consultation, retreats, and contact with branch organizations;
3. Publication of ecumenical news and other material relevant to ecumenism;
4. Liaison with similar organizations here and abroad;
5. Other activities congenial to the purpose of the Association.

Membership:

Article 5: JEA has two kinds of members:

1. Regular members: Those who share the purpose and activities of the Association;
2. Associate members: Those who, upon request of the directorate, give assistance to the Association.

Organization:

Article 6: JEA organizes a general meeting every year. At this meeting, reports are read on activities, plans and finances; officers are elected and business is conducted as called for by the purpose of the Association.

Article 7: JEA has the following officers:

1. Several directors.
2. Several executive secretaries.

Tenure is for a period of two years; officers can be re-elected.

Article 8: The directors constitute the directorate. They govern the Association according to the decisions of the general meeting. The president of the board of directors unifies and represents the Association. The executive secretaries carry out their duties according to the instructions of the directorate.

Article 9: If need be, JEA may set up branches as well as sectional committees.

Finances:

- Article 10: 1. JEA expenditures are defrayed by membership fees, revenue and donations.
2. Membership fees are as follows: regular members: ¥1000 per annum; associate members: amount determined by the member himself.

Supplementary rules:

Article 11: The statutes of the Association may be changed by a two-thirds majority vote at the general meeting.

Article 12: The above statutes take effect on May 24, 1969.

In conclusion, I cite the prayer read by Rev. Isamu Omura at the opening session:

"O God, Father of Our Lord Jesus Christ who is the head of the Church, you reign over heaven and earth and you guide the world of man.

Humbly gathered here before you, and guided by the Holy Spirit to organize a group in the Lord working for the promotion of Church unity, all of us give thanks for the establishment of the Japan Ecumenical Association.

Shortly before our Lord Christ left this world, he prayed: "I in them and thou in me, that they may be perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (*John*, 17:23).

The Church, which is the body of Christ, has long been divided. All parts have worked to make their respective histories permanent and to strengthen their individual structures. However, the Holy Spirit has not confirmed this trend, and has guided the right-minded servants of the Lord, giving them a desire for unity.

In today's world, violent opposition and contention among

states, races, classes and age groups continue. A sense of security is lacking because of heterogeneous ideologies and activities. Notwithstanding the development of knowledge and technology since the beginning of history, there is a feeling of danger for the future of humanity. We Christians, called to give witness to the world of the Gospel of Christ, the Lord of the world and its light, intend to overlook our differences of the past. In order to show to all our brethren in the world the fruits of reconciliation and unity, we intend to work earnestly on our own reform. We give thanks to the Holy Spirit who gave the gift of this sign to the worldwide Church.

The members of the association being organized here begin this undertaking in a spirit of humility. Make us able to answer the prayer of Our Lord: "Father, that they also whom thou hast given me, may be with me where I am" (*John 17:24*).

Help us, therefore, that we may forsake all worldly glory and pride, that we may forget past differences, that we may earnestly follow the Spirit of the Lord, that we may humbly respect each other and live the fellowship of believers, that we may clearly perceive the impediments to unity and straightforwardly discuss them.

May this association be blessed by the Lord, serve all churches in our land, promote the spirit of unity and cooperation and give glory to God.

We pray in The Holy Name of Jesus Christ. Amen".

PRESENT DAY OKINAWA AND JAPAN'S FUTURE

Chosei Kabira

As a layman of the Okinawan church that has just become one district of the United Church of Christ in Japan and as one involved in mass media, I consider it an honor and a blessing to be able to speak to you.

First of all I want to report on Okinawa's present situation. But in speaking of the past which has brought us to the present, I cannot avoid speaking of the long state of alienation between Okinawa and the mainland. I hope to clarify what this alienation has been and how it has led to the present situation. Then I want to speak of the hopes and dreams we, caught in the present situation in Okinawa, hold for Japan's future.

I speak of alienation, but this alienation may be deepened by the fact that the church does not talk about its own, does not speak of the church in Japan. We tend to speak of Calvin but not of Uchimura Kanzo, of Bonhoeffer but not of Japan's wartime martyrs, we speak of Luther but not of Uemura Masahisa (who, by the way, came to Okinawa as an evangelist). In this respect this union is a very meaningful step toward healing the postwar alienation between the United Church on the mainland and the United Church in Okinawa.

Now I would like to take a look at the path Okinawa has travelled from its unhappy past to the present.

The Unfortunate Past

The Source of Prejudice—Satsuma Domination

Okinawa has a history as the monarchy of Okinawa, sometimes called the monarchy of Ryukyu. From the early part of the fifth century it maintained itself as an independent nation while paying homage to China, and after being subjugated by Shimazu of the Satsuma province in southern Kyushu in 1609, it existed as a dependent colonial state.

Shimazu got permission from the feudal government to exempt the monarchy of Ryukyu from its closed door policy and reaped profits from its trade with China. In order to heighten the impression that Okinawan people were not Japanese but foreigners, the Satsuma government forced envoys from Okinawa to wear Chinese clothing as they travelled the Tokaido road to Edo (the seat of Japanese government). History tells us that this happened 17 times by the end of the feudal period. Of course, from the Ryukyuan side there were motives of maintaining its appearance as a monarchy and a sense of indebtedness to China, but it cannot be denied that they went along with the feudal lord's policy for self-protection also.

One little-known result of this situation was that the Satsuma government recovered financial stability and through indirect contact with various foreign countries gained new knowledge. This financial strength and knowledge contributed to the Meiji Restoration.

Incidentally, one of the first Japanese translations (Okinawan) of the Bible was done by Dr. Bettelheim, an English missionary to Okinawa.

The Beginning of Discrimination—Meiji Restoration

Thus, with the profits achieved through Ryukyu, Satsuma

contributed to the Restoration and gained an influential position in the central government. Although Okinawa was established as a territorial prefecture, administration continued in the hands of a Kagoshima (former Satsuma) clique in the Okinawa prefectural government. The old ruling class of Okinawa emotionally rejected and resisted this administration and were reluctant to adopt new systems. The result of this was a deeper prejudice and discrimination against Okinawa.

As shown in Figure 1, the abolition of feudal government and the forcible establishment of a territorial prefecture was eight years behind mainland Japan. The establishment of public education was also delayed eight years. Military conscription was delayed 24 years, and many people reportedly moved to Okinawa for that reason. Land taxation reform was delayed 30 years. A special city and township system was established 29 years after the mainland, and it was 42 years before the mainland system was adopted. Likewise, a special prefectural administrative system was established after a 32 year lag, and the mainland system was adopted 41 years later. There is much discussion now about participation in the National Diet, but the law originally allowing representatives to be elected from all of Okinawa prefecture—the Okinawa, Miyako, and Yaeyama island groups—was passed in 1920, 31 years after a general election law was passed for the rest of the country. For this reason the U.S. Civil Administration officials can chide, “You complain that you are finally going to be allowed to send observers to the National Diet 24 years after the war, but you waited 31 years *before* the war, didn’t you. You can wait a little longer.”

Because of this lag in the establishment of various systems in Okinawa, the development and training of local personnel was limited, and government funds expended in Okinawa were scarce. More was paid in taxes than was received in subsidy. One who takes a materialistic view of history would

say that there has been continual exploitation.

In education, the government established a policy of assimilation, which meant that primary school education (pre-war compulsory Japanese education of eight years) was extensively established. However the establishment of middle schools was late. And with the exception of a teachers' training school, there was not one school of higher education for technical or professional training.

The Battle of Okinawa—Sacrificed for the Mainland

We move to the battle of Okinawa. The attack by American forces began in earnest on March 23, 1945 and on June 23 General Ushijima, the commander of the Japanese forces, took his own life. Organized resistance ended. For 90 days, fierce fighting raged in a land area just 70% that of Tokyo and within a distance equal to that from Tokyo to Numazu (about 70 miles). Okinawa was cast into the crucible to save the mainland from a similar fate. It is said that 12,000 American troops, more than 90,000 Japanese troops, and 150,000 non-combatant civilians were sacrificed, though these numbers still cannot be confirmed. Because of the policy of forced evacuation, it is said that the population was down to 450,000 at the time of the battle. Thus about one-third of these civilians lost their lives. It is reported that 290,000 civilians were killed in mainland Japan during the war (from a 1949 survey by the Government of Japan), but more than half that many were sacrificed in Okinawa prefecture alone. The civilians expected protection from the Japanese soldiers, but instead they were driven out of shelters, their food was taken away, and in some cases entire communities were forced to commit mass suicide. One survivor of such a mass suicide is the Rev. Shigeaki Kinjo, vice-chairman of the Okinawa District of the United Church. Rev. Sadao Matsuda, chairman of the district, took part in the battle. I, myself, was in Taiwan at that time.

When defeat became inevitable, many cruel acts took place. Local people were shot as spies, and people who came to report the surrender were beheaded on the spot. We have heard that such savage acts were not limited to Okinawa, of course. In this respect we were deeply moved by the confession of war guilt recently made by the United Church of Christ in Japan. Compared to such savage acts by our own friendly forces, the humane acts of Americans are still talked about.

Postwar Sacrifice

American Occupation—Keystone of the Pacific

Thus Okinawa was sacrificed for the defense of the mainland, and by the end of the war it was completely occupied by American forces and had become a base for launching an attack against the mainland. Two thousand air strikes were carried out against Kyushu from here.

Then came August 15, 1945, and unconditional surrender. The Okinawan people did not continue to suffer the disgrace of becoming prisoners of war which they had feared so much. In many respects the Americans appeared as liberators for whom we were thankful. As time passed, many Okinawans had contact with the humanism of Americans. However, those men who were trying to democratize Okinawan society were gradually removed from Okinawa and, quite different from the policy of democratization in the mainland, the policy here became one that placed first importance on the military bases. In Okinawa there was no purge of public officials who had cooperated with the Japanese military effort.

The reversion movement began in 1946. The leader at that time was Ryoko Nakayoshi, then mayor of Shuri, who led Prof. Anteï Hiyane, who is here with us this evening, into Christian faith. On May 3, 1947, the Japanese Constitution

was promulgated. For the first time, people in Okinawa knew of human rights, freedom, and peace. However it cannot be denied that the Okinawan people still placed high hopes in prosperous and democratic America, and had many questions about the democratization of Japan. I should go on to mention that even though the Japanese Constitution does not apply to Okinawa, May 3 (Constitution Day in Japan) is a public holiday and celebrated as Constitution Day in Okinawa also.

In September 1949, it was learned that the Soviet Union had the atomic bomb. In October the People's Republic of China was established, and the military installations in Okinawa were rapidly expanded. The outbreak of the Korean war in June 1950 spurred expansion, and in November, with the elections of district governors, the governments of the four island groups—Okinawa, Amami, Miyako, and Yaeyama—were established. In regard to the Japan-America Peace Treaty, Secretary of State Dulles expressed the opinion that Okinawa should be administered by the U.S. until placed under a United Nations trusteeship, and this brought forth a reaction calling for affiliation with the homeland. In December 1950, the military government's name was changed to U.S. Civil Administration of the Ryukyu Islands (USCAR). General MacArthur was the first governor. The deputy-governor was in Okinawa with administrative responsibilities. At that time the elected Okinawan assembly passed its first resolution calling for return to Japan. A Reversion Council was established and 72% of the eligible voters of the Okinawa Island District signed a petition addressed to Prime Minister Yoshida and Secretary of State Dulles. But the peace treaty was signed, completely ignoring the will of the people.

On April 28, Okinawa was separated from the mainland. In April 1952, the Government of the Ryukyu Islands (GRI) was established. With this, the four island district governors,

who had been elected to four-year terms, were removed from office after serving less than a year and a half. A chief executive was appointed by USCAR and, at the same time, an elective Ryukyuan legislative body was established.

Reversion Movement Gains Momentum

Thus from 1952 to the present day, the political structure has been a Ryukyuan government under the U.S. Civil Administration acting for the U.S. High Commissioner. These 17 years might well be called a struggle for human rights revolving around the axis of the reversion movement. It can also be said that we have moved from the dark ages to increasing self-government.

In the area of economic development, USCAR has not just folded its arms. It has worked at the problem in its own way, though neither the authorities on the scene nor the government in Washington have always understood what has been happening. At the same time, the people of Okinawa gained an increased awareness that the democratization in Japan was genuine. In 1955 the International Commission on Human Rights made a study of the Okinawa situation and the human rights issue was raised. I think you are all aware that the occasion for this was an article written in 1954 for the *Christian Century* by the Rev. Otis Bell, a missionary to the United Church in Okinawa, criticizing the military land policy.

As we went through the military land struggle in 1956, the conversion to U.S. dollar currency in 1958, and the U.S.-Japan Security Pact struggle in 1960, the Okinawa Prefecture Reversion Council was organized. The chairman is Shin-ei Kyan, who has received notice by the newspapers lately for his appearances before the Diet. The reversion struggle as an organized movement was launched, but because of certain steps which bordered on suppression, only 3,000 people attended the first mass rally. Then in 1963 under the

Kennedy policy, it was first officially admitted that Okinawa was a part of Japan, and we entered the era of Japan-America cooperation regarding Okinawa. Some people refer to this as the era of Japan-America joint supervision of Okinawa. Then last year, in 1968, we saw the first public election of the chief executive. Chobyō Yara was elected by a vote of 230,000 out of 400,000 votes cast. He ran on only one platform—immediate, unconditional, complete reversion to Japan.

In the meantime, Japan has advanced to become the third industrial power in the world. This has been achieved because of the low defense budget, and that low budget is at the expense of Okinawa. Seemingly unaware of this, Japan acts as if she were a completely independent, self-determining nation and is even trying to become a permanent member of the United Nations Security Council. It is 24 years since the occupation of Okinawa began. It is 17 years since the peace treaty became effective. It is 14 years since Japan became a member of the United Nations. During all this time, Okinawa has been left out of the prosperity of the mainland. Because of this, many problems have arisen. Some desirable things have developed, but they are outnumbered by the undesirable. The gap between Okinawa and the mainland has widened.

The Current Situation in Okinawa

The Legal System—Paradox Breeds Paradox

The legal system in Okinawa, which is the basis of the administrative system, is extremely complicated. The laws applying to Okinawa include laws of America itself, ordinances and regulations laid down by USCAR, laws passed by GRI, old laws that existed under the pre-war Japanese Imperial Constitution, and laws based on the new Japanese Constitution. For example, one issue raised in connection

with the union of our two churches was that the old pre-war Religious Organizations Law is still in effect in Okinawa, so that legally the government can disband any religious organization. (A new Religious Bodies Law, similar to that in Japan, was presented to the legislature by the chief executive on March 10.) Also, since the old penal and civil codes are still in effect, a law punishing blasphemy of the Emperor, and adultery laws, still technically apply.

The Presidential Executive Order of the U.S. takes the place of a constitution in Okinawa. True, this states that basic liberties must be guaranteed, including protection against deprivation of life, liberty and property without due process of law. It calls for protection against unreasonable search. But it does not describe in detail the legal procedures of search and arrest that Article 35 of the Japanese Constitution stipulates when it states that search and arrest cannot take place without a warrant from a responsible legal authority. The American Civil Liberties Union has pointed out that allowing the high commissioner to exercise all authority in the name of security is even a violation of the American Constitution. Thus, even though he has not yet exercised it directly, the high commissioner has authority to veto any civil law or to promulgate any law he wishes.

The greatest problem is that of human rights. The protection provided for the rights of Okinawa people regarding accidents and crimes by the U.S. military is very weak. For example, the Okinawan police have the right to arrest American military personnel caught in the act of committing a crime, but they have no authority to investigate a crime. Thus the hands of the Okinawan police are virtually tied as regards the crimes committed by soldiers returned from Vietnam.

The Social Welfare System—Government Financial Poverty

The people of Okinawa desire to come under the Japanese Constitution as soon as possible. The preamble of that con-

stitution states, "We recognize that all peoples of the world have the right to live in peace, free from fear and want." This means that social welfare is seen not as a gift but as an expression of the right to life itself.

I doubt that there is any place where the constitution is read as avidly as in Okinawa. Interest is high because we experience daily what it means to live without a constitution. I wonder how many of you here have read the Japanese Constitution in its entirety. If you have not, I invite you to Okinawa. You will read it then.

Let us look at one area of social security (Figure 4). The Welfare Law was passed three years later than in the mainland. The number on the relief roles in Okinawa is 24 per 1,000 as compared with 16 in the mainland. It is true that our ratio is lower than so-called comparable prefectures of Kochi with 43 and Kagoshima with 31. However, the problem is that, due to the government financial poverty, welfare payments are quite low. In the mainland, the amount is ¥3,450 (\$9.58); in Okinawa it is ¥1,300 (\$3.60). Laws covering poverty relief, child welfare, special aid for handicapped children, and the physically handicapped have been passed. However there is still no Children's Allowance Law, Mentally Retarded Welfare Law, Mother and Child Welfare Law, nor Mother and Child Protection Law.

The number receiving welfare aid in Okinawa is gradually decreasing each year. Sickness of the primary wage earner in the family is the usual reason a family becomes a welfare case. This is the reason for 75% of the new welfare cases.

Social Security—Extreme Delay

The next issue is social security. This is one of the areas of greatest lag. In the mainland there are 13 laws dealing with social security, but in Okinawa only six have been passed since 1958 (Diagram 5). Among these is the long-awaited Medical Insurance Law which was finally passed in 1965 and

took effect in 1967. However, because there is no National Health Insurance Law, only half of the population is receiving the benefits of the law. This Medical Insurance Law is different from that of the mainland in that cash refunds are made. In other words, when a person visits a doctor and receives an examination or treatment, he pays the bill in full. Then he applies for a refund. In a month or two he receives a 70% refund. However, because the amount is sometimes small or because of the inconvenience, many people do not apply for refunds. Therefore, our Medical Insurance program is not in the red as it is in the mainland. In fact, it has a large balance. I hear that there are some who would like to see this system adopted in the mainland, but in Okinawa there is now a movement to adopt the system of direct medical benefits such as you have here.

Public Health and Sanitation—America's Strong Cooperation

Next is the area of Public Health and Sanitation which is rather well established (Diagram 6). A few minutes ago the chairman of the Japan National Christian Council said, in his congratulatory message, that the shortage of doctors is a big problem. It is true that the ratio of doctors to population is less than half that of the mainland. This means that a doctor in Okinawa cares for about three times the number of patients as in the mainland. From the standpoint of income, it is called a doctor's paradise. If you go to Okinawa, you will see that most doctors have fine buildings; however, I think this could be called their reward for extremely heavy work. The mainland government is sending about 25 doctors per year to work in isolated areas.

We have received much aid from the mainland for public health and sanitation so that the death rate from tuberculosis, for instance, is actually lower than that of the mainland. However, because of the military bases and tourist trade, the venereal disease rate is 20 times that of the main-

land. There is no anti-prostitution law in Okinawa (which is said to be one reason for the high tourism), and it is estimated that one in fifty women in Okinawa is engaged in prostitution. For this reason venereal disease has invaded the homes. Due to the unusual circumstances and tensions in Okinawan society, people suffering from mental and nervous diseases are 2.6% of the population, or twice the ratio of the mainland. Hansen's Disease is 20 times the mainland ratio.

In public sanitation, the American military has been active in the program to prevent infectious diseases, as they have a direct interest. Particularly in providing sewage facilities, America has invested more than \$30 million, so we have a sewage system that surpasses anything in the mainland. Because of the military presence, these and other public utilities are good and the people of Okinawa benefit thereby.

Social Compensation—An Example of Application of the Mainland Law

There is only one aspect in which Japanese Law is applied to Okinawa—that of social compensation. As I stated earlier, Okinawa was the only actual battleground on Japanese soil. Combatant and non-combatant lives lost totaled 200,000. Because of that, one-fourth of the Okinawa households lost family members in the battle. (Thus, in Okinawa it would be more effective to appeal for something to replace Yasukuni Shrine to the war dead rather than oppose government support of it.)

Even though the American military administers Okinawa, it approved the application of Japanese law in this one instance, so that compensation for war dead and wounded and pensions for former government employees and soldiers were paid. From the time this was effected in 1953 to 1967 \$102,930,000 was paid out. ¥41 billion (\$11,390,000) enters Okinawa annually by this route. This is Okinawa's third largest source of outside income, following sugar and pine-

apple. This indicates how many people were sacrificed in Okinawa and how many are financially dependent on such compensation.

Special Characteristics of Okinawa's Education Law

As in the mainland there is an Education Law in Okinawa, passed in 1953. Let us compare it with the Japanese Education Law of 1947. (The underlined portions of the Japanese Law are replaced in Okinawa by the portion in parentheses.)

"We, *having established the constitution of Japan* (as Japanese people basing our acts upon the universal principles of mankind), must contribute to world peace and to the welfare of humanity by building a democratic and cultural *nation* (state and society). The realization of this ideal depends fundamentally on the power of education.

We shall respect individual dignity and endeavor to bring up people who love truth and peace, while diffusing an education aimed at creating a culture that is both general and rich in individuality.

We hereby enact this law (legislation),* in accordance with *the spirit of the constitution of Japan* (the above ideal), in order to clarify the aim of education and to establish the basis of education *for the new Japan* (omitted in Okinawan version)."

As you will immediately notice, Okinawa's education law says, "As Japanese people basing our acts on the universal principles of mankind," whereas the mainland law says,

* Rather than *horitsu* the word *rippo* is used for laws passed in Okinawa to indicate the provisional nature of the GRI.

"having established the constitution of Japan." Elsewhere "for the new Japan" must be deleted. In accordance with the saying, "The farther from Rome the deeper the patriotism," we who are separated from the mainland and under foreign administration give special emphasis to the fact that we are Japanese people. The strong educational desire expressed here is given concrete expression in an education system and administration thereof that is more democratic than the centralized system in the mainland.

Since the economic support of our education system is poor, there is a wide gap between Okinawa and the mainland in facilities, teachers' salaries, and welfare for children and students. This is an undesirable characteristic of our education system.

Comparatively speaking, school buildings and basic educational facilities come to 60% of the mainland standards. Even within Okinawa, as one moves south from the main island to far-off Miyako and Yaeyama, the situation becomes worse. The level of general educational equipment in Okinawa is only two-thirds that of Kagoshima prefecture. However, both the Japanese and American governments are placing emphasis on education in their aid programs. Three-fifths of the USCAR financial aid goes for education facilities, equipment, and teachers' salaries. Furthermore, since 1962, aid from the mainland government has been increasing; and since 1966, in the spirit of the Compulsory Education National Aid Law, half of the teachers' salaries is being borne by the Japan National Treasury. Therefore more than half the education program's expenses is being borne by aid from the Japanese and American governments. We say half, but in other prefectures in the mainland, 70% is borne by the national treasury.

Educational Administrative System—Public Election Upheld

The educational administration system is patterned after

the American system of boards of education, so there is an independent administrative body that is not under the guidance and supervision of the Chief Executive. There is a director of the Department of Education in GRI, but he is appointed by the Chief Executive upon the recommendation of the Central Board of Education. The eleven-man Central Board of Education is selected by the local boards of education in the six electoral districts of Okinawa. The local boards of education in turn are selected by popular vote just like the town and city councilmen.

In the mainland, in accordance with the Education Committee Law of 1956, members of the Committee are appointed.

The University of the Ryukyus was established by USCAR and is now under the jurisdiction of GRI, but there is a special committee which has responsibility for its operation. The Department of Education director and one member of the Central Board of Education are ex-officio members, and the other members are appointed by the chief executive with the consent of the legislature. This committee independently supervises the university, chooses the president, and decides the budget. This system whereby the government does not have direct influence on the university is quite different from the mainland.

Another aspect in which Okinawa is said to be better off than the mainland is the system for scholastic encouragement. Particularly noteworthy is the system whereby high school graduates enter mainland universities. The Japanese Ministry of Education acts as mediator so that tests are given in Okinawa and then students are recommended to government or private universities. Some students go at government expense and some at personal expense. Since 1953, 1,300 students have received government scholarships. Besides those attending under this system, there are students of both extremes—those who have much confidence in their ability and those who have little confidence in their ability—

who go to the mainland to take entrance examinations there. There is said to be a difference in the ability of students who enter Tokyo University with a government scholarship and recommendation, and those who enter on their own. On the one hand, a student enters by government recommendation and receives a scholarship; on the other he competes on an equal basis with students in the mainland. Then there is the student who enters by recommendation but pays his own expenses. So there are three systems—government recommendation with scholarship, government recommendation for entrance without scholarship, and entrance by personal competition and expense. Under these three systems, more than 4,000 young people from Okinawa are now studying in mainland universities. This shows how strong the thirst for education has become.

Besides this, 6 to 80 students are sent each year by USCAR to study in America. Since this program began, about 1,000 students have studied abroad. Most of them are graduates of Japanese universities and have earned master's or doctor's degrees. This is one way in which the education level of teachers in Okinawa is being raised.

So in certain respects Okinawa's educational level is good, but the general financial poverty and the inequality among different areas are serious problems.

Vast American Military Bases—Keystone of the Pacific

Then there is the problem of the American military bases here. It is often said, "There are not bases in Okinawa; Okinawa is in the bases." There are 140 bases in all of the mainland, but in Okinawa prefecture alone, with an area comparable to Kanagawa prefecture, there are 117 bases, 99% of which are on the main island of Okinawa.

Bases occupy 20% of the land area of the main island of Okinawa. Excluding mountain land, the bases occupy an area equal to 48% of the residential and farm land—about one

half. There are 59 cities and townships in Okinawa, but only 15 have no bases in them. Most of the bases are in Central Okinawa, where the famous Kadena Airbase is located, and occupy 42% of the actual land area there. For instance, in Kadena township where the airbase is located, 88% of the land area is taken by bases, and 15,000 people live on the remainder. The population density there is 8,343 persons per square kilometre. The average for the mainland is 1,629 persons. Population density for all of Okinawa is very high, 2,000 per square kilometre. According to a report made in the House of Representatives Armed Services Committee in September 1967, America spent \$1.5 billion in building facilities in Okinawa to that time. It is quite properly called the keystone to America's commitments in Asia, which include the Philippine-America Mutual Defense Pact, the ANZUS Treaty, the Japan-America Mutual Security Pact, the Korea-America Mutual Defense Pact, SEATO, and the Taiwan-America Mutual Defense Pact.

There are approximately 50,000 Army, Navy, Air Force, and Marine Corps personnel stationed at these bases. It is reported that if family members and military employees are included, the number becomes 75,000. If one adds to this the 50,000 enlisted men who are usually passing through on their way to or from Vietnam and Southeast Asia, there are always approximately 120,000 military personnel, family members, and employees in Okinawa.

The American bases can largely be divided into four categories—training, tactical, supply and communications. They are said to be defensive or deterrent bases, but B-52 bombers, Mace-B missile, Nike-Hercules and such weapons capable of carrying nuclear devices are there. The American military neither confirms nor denies that there are nuclear weapons, but common sense would say that there are.

The massive bases in Okinawa have had a strong influence on the people living here, but perhaps the strongest has been

the complete change in the economy. When reversion takes place, this economic problem will probably be the most difficult one.

Okinawan Economic Dependence on the Bases

Okinawa was originally an agricultural prefecture. However, arable land is scarce, and before the war the average farm family's field area was 170 tsubo (approximately 680 square yards). After the war, land was taken for bases so that this average has now dropped to less than 100 tsubo (400 square yards). Even though rent comes in from land in military use, it is not sufficient income. So our people work on the bases, with the result that we are drawn into an economy dependent on the bases. The working population in Okinawa is 400,000. Some 100,000, or one-fourth, are working directly or indirectly for the military. Their earnings of \$200 million represent one fifth of the gross national product and 60% of the foreign income.

Furthermore, from 1960 to 1962 about \$40 million was paid for land, and \$22 million was paid as indemnity for the period from the beginning of the occupation until the peace treaty was signed. One High Commissioner stated, "Bases are Okinawa's primary product."

Because of this situation, 70% of the working population is engaged in service industries. Its annual per capita income is \$1,400 as compared to the overall average of \$657. Next are the manufacturing industries with 16% of the population and a per capita income of \$1,047. The primary industries of farming, lumbering and fishing employ 34% of the population whose per capita annual income is \$385—far less than the overall average of \$657.

For comparison, the number of Christians in Okinawa, Catholic and Protestant, is 17,300 (Far East Broadcasting Company figures). If we superimpose this number on the working population figures, it means that 70% of them, or

over 10,000, are working for the military either directly or indirectly.

The rural population is decreasing and people are flowing to the cities in Okinawa just as in the mainland. Those who go to the city become highly dependent on the American military bases, and the farmers are supported by the mainland government's protective policies for sugar and pineapple which represent 70-75% of Okinawa exports. This is similar to rice price supports in the mainland. Okinawa sells raw sugar high and buys refined white sugar cheap. This is the continuing situation. However, whereas the mainland farmer's annual income is now over one million yen, in Okinawa it does not even come to one-seventh of that amount, as indicated above.

Farmers producing sugar face the threat of relaxation of trade barriers, so we can foresee many problems in the future. Because sugar brought a good price, the land in rice culture decreased by half from 1961 to 1965. However, rice in Okinawa is almost a free market so that we can buy good quality California rice for 40-50% less than you pay for rice in the mainland. I think this too will become a problem with reversion.

Overall economic growth in Okinawa during the past 13 years has shown an astounding annual average increase of 12.3% as compared to the mainland average of around 10%. I think the reason has been the increased income from the bases and the expansion of exports and capital investments. However, when we look at this from the perspective of national income, we see that the gap is continuing to widen.

The per capita income in Okinawa, however, is higher than that in Kagoshima prefecture. In the past, Okinawa was the lowest of the 47 prefectures, but now Kagoshima is lowest and Okinawa is next above it. One reason Kagoshima is now lowest is that the Amami Islands, which were formerly administered by America as part of the Ryukyus, were returned

in 1954 and, with their very low per capita income, have been a burden on Kagoshima prefecture. The fear is often expressed that when Okinawa reverts, we may become like Amami. Because of Amami, Okinawa is now above Kagoshima in per capita income.

At the same time the cost of living in Okinawa shows a continual rise. Up until ten years ago, the annual rise was only 2-3%, but recently it averages 5%. Fresh foodstuff and daily necessities show a constant rise of 7-8%.

We should take note here of our export-import relationship to the mainland which influences Okinawa greatly. The trade balance is in favor of the mainland in the amount of \$200 million annually. Exports to Okinawa amount to two per cent of the mainland's total exports. Among Southeast Asia purchasers, Okinawa accounts for 10% of the mainland's exports in terms of dollar income. Economically, Okinawa is contributing to the mainland. Furthermore, the mainland government is applying the same preferential tax and monetary regulations to exports to Okinawa as to other countries. Exporters to Okinawa have the advantage of always receiving payment in cash credit so that they can sell a bit cheaply and still make money. On the other hand, when a business starts up in Okinawa that threatens to compete with mainland businesses, there are immediate reactions by the mainland government. Some oil companies will soon be built in Okinawa with \$77 million American capital, but there have been many objections from the mainland. In response to such, Okinawa has applied an excise tax similar to the import duty of an independent country to raise the prices of mainland manufactured goods and protect Okinawan made products—particularly foodstuffs. I think Okinawa should not be criticized for this. Even though Japan itself is one of the advanced nations, it places import restrictions on 121 items, including 73 food items, so Okinawa is acting as just a small version of the mainland.

When reversion finally happens, this economic problem will affect the people directly, and it cannot be considered separately from the bases. If economic development is considered apart from the bases, naturally some new industry must be created to replace the base economy. Certainly in preparation for reversion, the mainland government's positive help in the economic area is necessary. Attention also should be given to roads, harbors, long-term loans, labor force improvement, price stabilization and so forth.

Speaking of the labor force, the mainland has an appeal for people in Okinawa, and there was a period when group employment in the mainland was quite widespread. However Okinawa itself now has a labor shortage and plans for group employment are not easily realized. Still, young people feel a desire to go to the mainland, and many continue to leave Okinawa.

The Government Budget—70% Borne Locally

This economic gap means that the Ryukyu government's financial situation is extremely tight. Let's take a look at the budget for 1969. (Figure 8).

The total of ¥52.43 billion is larger than that of the comparable prefectures of Kagawa (1968 budget, ¥31.7 billion) or Kochi (¥41.8 billion). However, Okinawa has financial responsibilities of a national scope as well as a prefectural scope, which fact accounts in part for the large budget. Eight billion yen goes for these "national" operations, items which under ordinary circumstances would be borne by the mainland government.

The problem, however, is the amount of the budget borne by the local residents. In the mainland, as the terms "30% autonomous", or "40% autonomous" indicate, the national treasury's share of a prefectural budget is much larger than the local share. In Okinawa, the local residents bear 70% themselves. Petitions are being made to the mainland govern-

ment to provide the same kind of aid to Okinawa that is provided other prefectures. Of course in such a case, Okinawa would pay taxes to the mainland government and that amount needs to be taken into consideration.

If the amount of aid that should come to Okinawa is figured on the same basis as other prefectures, it would come to ¥45 billion. If the ¥30 billion that would be paid in national taxes is subtracted and the ¥8 billion spent on national operations is added, the net result is ¥23 billion. This means that aid from the mainland national treasury to Okinawa should be twice the present level of ¥11.5 billion. (In the Japan national budget beginning in April this year, aid for Okinawa is ¥22.7 billion with an additional ¥5.7 billion capital investment planned.)

There is a strong opinion in Okinawa that in order to make up for the 23 years during which Okinawa did not receive its appropriate share of aid, and in order to close the development gap that resulted from this, there is a need for at least ¥30 billion per year, over a minimum three year period, in a program similar to the Hokkaido Development Agency.

The Unbalance Between Commodity Tax and High Income Tax

Under the name of the Ryukyu Government, an administrative system similar to a national government is established, and since the amount of outside aid is small, the local residents bear a heavy burden. The income tax rate is gradually reduced yearly, but the rate of reduction lags behind the mainland, so the gap continues to widen.

I come to Tokyo and read in the papers that you are "gasping under heavy taxes," but if these are heavy taxes, Okinawa is "gasping under brutal taxes." A simple comparison of income taxes can be made. An average foreign family with a monthly income of \$250 pays no tax. The tax on this \$250 income in the mainland would be \$4.92 at present rates.

On the same income, a person in Okinawa must pay \$14.06 income tax. On a \$500 salary, Okinawa residents pay \$152.38. At the mainland rates it would be \$80. Foreigners pay \$23. (One ironic thing is that if you ministers having mainland citizenship were to go to Okinawa, you would be treated as a foreigner and your tax rate would be low. In other words, USCAR considers foreigners' living expenses that high. Foreigners include mainland residents, too.)

Of course if you come to serve as a minister in Okinawa, we would not be able to pay you enough to be subject to taxes anyhow. We have to work on raising the level of ministers' salaries in Okinawa district just as Mr. Tamotsu Hasegawa, chairman of the laymen's association, is doing in the mainland.

Getting back to taxes, there are various indirect taxes. If gasoline taxes, commodity taxes, amusement taxes, and so forth were applied to Okinawa at the same rate as in the mainland, the total tax burden would average out to 13% of the national income as compared to 18% in the mainland. The statistical average works out that way. However, if income taxes were reduced to the mainland level, salaried workers would benefit greatly. Out of consideration for foreigners and tourists, the commodity tax on luxury items, especially jewelry, imported cars, imported whiskey and such, is quite low. For instance among the popular tourist shopping items are watches and jewelry on which the commodity tax is only 5%. If you buy the same items in the mainland, you must pay a 50% tax.

So for a man who likes foreign whiskey, drives a foreign car and likes to play golf, Okinawa is a good place to live. For this reason, there are those who want to be transferred to their company's Okinawa branch where they can also enjoy the benefits of low income tax for foreigners. Whiskey is cheap, golf clubs are cheap and you can buy a foreign car with only 20% tax (I hear it is 50% in the mainland).

Gasoline is also cheap, so in these respects Okinawa is a good place to live. However, taxes on foodstuffs and daily necessities are not low, so the average man finds the burden very heavy.

Expectations For the Future of Japan

As stated above, there are some good features to Okinawa's situation after 24 years of separation from the mainland. However, the bad features are much greater, and the gap is widening and producing even more undersirable features. I would like to make some comments on Japan's future from my standpoint as a journalist living in Okinawa. This is not a prediction but rather my expectation or hope for Japan.

It is not possible to talk about the Security Pact or Japan-America relations without talking about Okinawa. Prime Minister Sato said, "Until the Okinawa issue is settled, the post-war period has not ended." We must ask whether Japan is now really a free, peace-loving nation? Can it be called a really independent, free nation? I think not, because it is still leaving Okinawa in its present situation. For that reason, I do not think my comments from Okinawa are arrogant or haughty.

From Okinawa we look at our mother country, Japan, which has become the third greatest economic nation in the world, and feel she is strong and dependable. This is evidenced in the fact that Japanese government aid to Okinawa since 1967 is almost twice the American amount. On the other hand, it is true that a feeling of distrust toward the mainland is growing. As seen in the present Diet debates, Okinawa is being treated as a "thing" or an "issue." Much debate is heard about nuclear weapons and the use of the bases, but not much is heard about returning administrative rights, recovery of human rights, and matters directly related to the 960,000 people who live there. Furthermore,

debate is divided into two extremes. On the one side are those who follow the American line. On the other side are those who wave slogans about imperialism and view America as the enemy. Okinawa is caught in between these two sides and fought over like a football. Particularly in the Budgetary Committee of the Diet, discussion and questions about concrete issues like the appropriateness of the amount of aid to Okinawa or social welfare and social security are not heard.

You, here in the mainland, talk about far off North Korea and South Korea, North Vietnam and South Vietnam, or East Germany and West Germany, but how keenly are you aware that Japan is divided into North Japan and South Japan by the twenty-seventh parallel? A part of your nation is still occupied. From Okinawa we look at our mother country, Japan, and it seems that she is unaware of the fact that she is being humiliated. There are even some who accept this situation.

When talking about how Okinawa should be returned to Japan in order for her to become a really independent nation, we do not talk about "restoration," but "reversion." (Here today we have witnessed the United Church of Christ in Japan and the United Church of Christ in Okinawa exchange an agreement of union, but when will we witness such a stirring scene for all of Okinawa and the mainland?) The ideal is "immediate, unconditional, complete reversion."* At the same time we recognize the need for a certain amount of time and certain conditions to prepare for reversion so that there will be a minimum of confusion in the economic, political, and social areas. With that in mind, many voices are calling for the return of administrative rights as the next possible step and as a high priority move for the recovery of human rights.

* (The slogan of the reversion movement, meaning immediate complete withdrawal of all bases).

This would force us in Okinawa to make a weighty choice concerning the status of the American military bases. If worst comes to worst, we must not rule out the possibility of allowing continued free use of the bases and storage of nuclear weapons. There are positions ranging from "free use with nuclear weapons" to "equal status with mainland bases" to "abolition of the security pact and removal of all bases, including those on the mainland."

Of course, most people want removal of nuclear weapons with bases under the same status as those on the mainland. The movement opposing nuclear bases is active and will continue. But if it developed that Okinawa could return to Japanese administration only under the condition of free use of nuclear bases, the people of Okinawa would probably choose that. I know there is opposition and fear in the mainland to this "Okinawanization of the mainland." From our point of view this looks like "mainland egoism." The people of Okinawa have lived for 24 years with nuclear bases and without constitutional rights. People in the mainland have no position from which to criticize us even if we should choose that road.

Though the percentage is small, there are some in Okinawa who feel a growing danger in the manipulation of public opinion in the mainland toward a national defense awareness which might result in amendment of the Peace Constitution. Therefore they would continue to work with mainland groups in opposition to nuclear bases and wait for reversion as long as necessary until Okinawa can be received gladly by the mainland with bases at least under mainland status. They would accept continued sacrifice in order to protect the Japanese Peace Constitution. (Some voices are calling for a referendum to determine the will of the mainland people in this respect.)

Then there are some who would just wait until the day America volunteers to return Okinawa. The idea of an

independent Okinawa, however, is no longer taken seriously.

Here I would like to report briefly on how my talk was prepared. Under the auspices of the United Church's Okinawa District Social Action Committee a "Committee to Study the Okinawa Issue" was organized for the purpose of preparing a report and appeal to the mainland. The committee met several times, and I was made chairman and given the responsibility of drawing up the report. I want to acknowledge the work of Asamu Taira, president of Okinawa Christian Institute Junior College, who covered the education field; William M. Elder, missionary of the United Church, and Katsusuke Takazato, director of the Christian Student Center, who covered the area of social welfare.

I gave a rehearsal presentation before the district officials, social committee chairman, and chairman of the laymen's association. At that rehearsal they expressed special agreement with one point in my presentation, and I would like to present it, in conclusion, to you of the United Church of Christ in Japan as our sincere desire for the future of Japan.

Our mother country, Japan, has become the third wealthiest nation in the world and is strongly emphasizing respect for the United Nations. We feel she should now instigate measures to relieve tensions in the world, especially in Southeast Asia. We hope that the opportunity will be seized to make use of Okinawa and her 960,000 people to contribute to reconciliation in Asia and the world.

Japan's prosperity is admired, and in Southeast Asia she is a trade rival with America. Her national interests are closely related to stability and peace from the Pacific to the Indian Ocean, from the Persian Gulf to the Straits of Malacca.

Okinawa's existence as a military base holds a central position in this area. Its traditional ties with China are such that some people in China still think it is Chinese territory. That being the case, would not removal of the bases, which

are part of the Japan-America policy of containing China, be a step toward reconciliation with China, particularly mainland China? Should not Japan work toward this end?

Then with China returned to the scene of international diplomacy, could Japan not work for a reconciliation between America and China, or Russia and China, similar to the present America-Soviet relations? The vast China mainland with a population of 750 million has a national income one-tenth that of Japan. If Japan with its residual sovereignty of Okinawa would openly express its visible sovereignty and request the return of Okinawa from America, this could be an opening to reduce the threat and tensions in Southeast Asia. Further, it might be a chance to regain the trust and friendship of Southeast Asian countries that tend to see Japan as a nation of "economic animals" interested only in their own profit. In a similar way, we Christians are apt to forget contact with the many Christians in China, North Korea, North Vietnam and other communist countries. Through the invisible channel of relationships we are hoping that Japan will act not to use Asia selfishly but to eliminate the tension and fear in Asia.

To that end it is our prayer that this autumn when Prime Minister Sato meets with President Nixon, who stated when visiting Okinawa, "We will hold Okinawa as long as tensions and threats continue," Mr. Sato will put forth the ideal request of immediate, unconditional, complete reversion.

We pray, moreover, that he will begin realistic negotiations, in accord with the response from the other side, in order that Okinawa may recover her proper status and that the people of Okinawa may regain their rights.

(Editor's note: The foregoing was delivered as the main address on the occasion of the service of union of the United Church of Christ in Japan and the United Church of Christ in Okinawa, held at Ginza Church, Tokyo, on February 25, 1969.)

Fig. 1

	All Japan	Okinawa	Years Lag
Feudal gov't abolished, territorial pref. established	1871	1879	8
Public education	1872	1880	8
Military conscription	1872	1896	24
Land taxation reform	1873	1899—1903	31
City, township system	1879	1908 (special) 1921 (equal)	42
Prefecture administrative system	1879	1909 (special) 1920 (equal)	41
Election of Diet Representatives	1890	1912 (Okinawa Island) 1920 (all Okinawa pref.)	22 30

Fig. 3

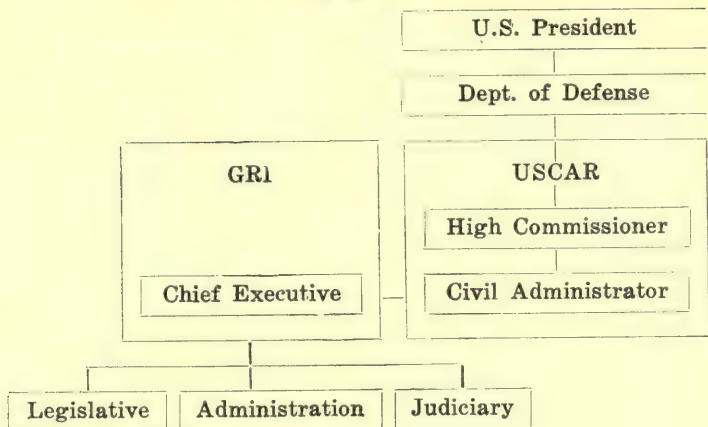


Fig. 4

Public Aid and Social Welfare Laws

	Mainland	Okinawa	Years Lag
Poverty Relief Act	1950	1953	3
Child Welfare Act	1947	1953	6
Child Allowance Act	1961	None	
Special Child Allowance	1964	1967	3
Disabled Persons Welfare and Protection	1949	1953	4
Mentally Retarded Welfare and Protection	1960	None	
Mother and Child Welfare	1964	None	
Mother and Child Protection	1965	None	

Fig. 5
Social Security

	Mainland	Okinawa	Years Lag
Health Insurance Law (Medical Insurance Law)	1922	1965	43
Day Laborer's Health Insurance	1953	None	
National Health Insurance	1958	None	
Unemployment Insurance	1947	1958	11
Workmen's Accident Compensation Insurance	1947	1963	16
Seamen's Insurance	1940	None	
Civil Servants' Mutual Benefit Assoc.	1948		
Public Works Employees' Mutual Benefit Assoc.	1956		
District Civil Servants' Mutual Benefit Assoc.	1962		
(Civil Servants' Severance and Retirement Pay)		1965	17
(Public School Teachers' Mutual Benefit Assoc.)		1967	20
Private School Teachers' Union Act	1954	None	
Farming, Lumbering, and Fishing Employees Mutual Benefit Assoc.	1956	None	
Social Welfare Insurance	1941	None	
National Old Age Pension (Provisional Old Age Pension)	1959	None 1966	 7

Fig. 6
Public Sanitation

	Mainland	Okinawa	(Postwar) Years Lag
Communicable Disease Control Act	1897	1967	22
Venereal Disease Control Act	1948	1962	14
Preventive Vaccination Act	1948	1964	16
Mental Hygiene Act	1950	1960	10
Tuberculosis Control Act	1951	1956	5
Leprosy (Hansen's Disease) Control Act	1953	1961	8
Eugenic Protection Act	1948	None	

Fig. 7

Industrial Organizations and the Income Gap (1966 Statistics)

	National Income (\$1 mil. unit)	Labor Force (1,000 unit)	Per Capita Income (Dollars)	Differ- ential (Percent)
Primary Industry (Lumbering, farming, fishing)	53.5 (13.4%)	139 (34.7%)	385	100
Secondary Industry (Manufacturing)	67.0 (16.8%)	64 (16%)	1,047	271.9
Tertiary Industry (Services)	277.5 (69.8%)	199 (49.3%)	1,402	364.2
Total	398.0 (100%)	402 (100%)		

(GRI Bureau of Statistics)

Fig. 8

Government of the Ryukyu Islands 1969 Budget

Government of Japan Aid	\$ 31,974,000	21.9%
U.S. Government Aid	12,223,000	8.3%
Borne locally	111,432,000	69.8%
Total	\$145,629,000	100.0%

THE CHRISTIAN PAVILION AT EXPO '70

Paul Pfister

Surely the most important among recent ecumenical developments in Japan was the decision of the major Christian churches to cooperate in erecting a Christian Pavilion at the World Exposition in Osaka in 1970.

The Japan World Exposition (EXPO '70) offers the Christians in this country a unique occasion to witness to their common faith and to the mission of Christianity in today's society. Since this is the first time that the World Exposition will be held in an Asian country where Christians are a small minority, Japan's Christians have a special awareness of their common responsibility to make the best possible use of this occasion.

While each World Exposition exhibits human achievement and progress in science, technology and culture, it also endeavors to spotlight the highest values of humanity and to promote mutual understanding and cooperation among all men of good will.

After the long interruption caused by World War II, the sequence of World Expositions was continued in Brussels in 1958. There, the importance of the human being in the midst of scientific progress in the atomic age was stressed. In New York in 1964, "Peace Through Understanding" was the theme of the World *Exposition*. In Montreal in 1967, it was "Man and His World".

"Progress and Harmony of Mankind" is the main theme of EXPO '70 in Osaka. Four sub-themes further illustrate its meaning: 1) "Toward Fuller Enrichment of Life", 2) "Toward Fuller Utilization of Nature", 3) "Toward Fuller

Management of Our Environment" and 4) "Toward Better Understanding of One Another."

Contemplating these themes in the light of the Gospel, Christians felt impelled to bring to the expositions the "unfathomable riches of Christ". Consequently, Christian churches erected pavilions at various expositions. But over the years they came to realize that, standing amid the impressive display of human activity and progress, their witness would prove a fruitful sign of unity only if given in common by all of them. At the World Exposition in Montreal, this awareness resulted in the construction of but one Christian pavilion, the cooperative effort of eight churches in Canada.

The Preparatory Committee of the Montreal pavilion, in a statement issued in December, 1964, explained its intentions.

Joined together through their baptism in a same faith in Jesus Christ and in a same hope, the Christians of Canada, on the occasion of the 1967 Exhibition of Montreal, wish to express their love to their fellowmen throughout the world and to alleviate the anxieties and fulfill the expectations of our century by a common proclamation of the Gospel. Beyond the cleavages imposed by history, the Christians of the whole world will rejoice at the news of the following decision that we have reached as a result of many months of meeting and exchange of views. We will erect a Christian Pavilion capable of showing the world that God was made flesh among us and that he is present in all that is happening concerning "Man and His World". In spite of those things that separate us, we believe we can and must humbly bear witness together to our faith in Jesus Christ and to our intent to be, like him, servants to our fellow men. Before God we wish to carry out this work together, in order to implore the perfect Christian unity which his divine grace can give us."

Montreal provided inspiration and encouragement to the Christians of Japan for a similar ecumenical project at Osaka's EXPO '70. Several Japanese Christians had visited the Montreal Exposition and gathered valuable information concerning the Christian Pavilion. Here in Japan, the Japan Association for the 1970 World Exposition expressed a desire that Christianity be represented at EXPO '70 and contribute to the development of its theme.

In the fall of 1967, Christians of various denominations joined in informal discussions on the feasibility of a Christian Pavilion for EXPO '70. Initial contacts were made between the National Christian Council (NCC) and the Roman Catholic Church. From the start there was general agreement that, if Christian churches were to participate in EXPO '70, the example of Montreal should be followed. One, not several Christian pavilions, should be erected.

The Catholic Bishops' Conference approved this project at its meeting in January, 1968, and the NCC gave approval at its general meeting in March, 1968. A Central Committee for the Christian Pavilion at the Japan World Exposition was established. Anglican Bishop Hinsuke Yashiro was named chairman. Roman Catholic Bishop Yoshigoro Taguchi of Osaka and NCC Chairman Isamu Omura were named vice-chairmen, along with several other Christian leaders.

Mr. Shiro Nishimura, prominent Christian layman from Osaka, was appointed secretary general, with an office at the Christian Center in Osaka. Rev. Atsushi Hayashi of the Roman Catholic diocese of Osaka was appointed to assist him.

Besides the Osaka headquarters, two branch offices were opened in Tokyo: one in the headquarters of the NCC at Ginza 4-2 under the direction of Rev. Kentaro Buma, the other in the headquarters of the National Catholic Committee, Chiyoda-ku 6-10, under the direction of Rev. Tadayoshi Tamura.

On May 20, 1968, the Central Committee met in Tokyo to

draw up concrete plans. From the start the Committee acknowledged that the Pavilion's theme must be worked out in harmony with the general theme of EXPO '70. A Theme Commission was established. It was jointly chaired by Prof. Kazo Kitamori of Tokyo Union Theological Seminary and Prof. Mutsuo Yanase of Sophia University. The Central Committee also discussed the financing of the Pavilion. Deciding on a budget of 100 million yen, it proposed that the Roman Catholic and Protestant representations should contribute 35 million yen each. The remaining 30 million yen, the Committee decided, could be raised outside of Japan.

The Theme Commission set to work immediately. After long and frequent deliberation, it submitted its proposals to the Central Committee, which accepted them at its general meeting on August 18 in Tokyo. Accordingly, the main theme of the Christian Pavilion became "Eye and Hand". Two sub-themes are "Reconciliation" and "Creation".

The Eye of the Christian faith discovers, amid the great achievements of human activity, the real dignity and destiny of man, and finds in Christ's work of reconciliation and new creation the harmony so much needed by the modern progress of humanity. The Hand symbolizes the Church praying for and serving humanity in accordance with Christ's teaching and example. It symbolizes the Church in Japan and the Church in foreign countries spiritually united and in a continuing cordial relationship.

The architect who had been contracted to design the Christian Pavilion, Prof. Akira Inadomi, received the approved theme. Assisted by the Construction Commission, whose chairman is Prof. Tadao Tanaka, Prof. Inadomi applied himself, with deep understanding and great perseverance, to the faithful visual expression of the theme.

He has also the collaboration of three well-known, outstanding Christian laymen, enlisted by the Central Committee, to act as producers in the overall conception of the

Pavilion, its interior design and displays, and the programs to be presented during the six months of the Exposition. These three men are Messrs. Shusaku Endo, Simon Miura and Hiroo Sakada. They consented readily to the Central Committee's request, and have devoted much time and energy to the creative fulfillment of this task.

In the meantime, a number of governments which had as yet made no commitment to participate in EXPO '70 received official invitations to do so. The Vatican was among these. The invitation left Vatican authorities with a new and somewhat complicated problem. There had been a pavilion of the Vatican in Brussels in 1958, and again in New York in 1964. In the latter instance, thanks to an extraordinary concession made by Pope John XXIII to Francis Cardinal Spellman, Michelangelo's "Pieta" was exhibited. For EXPO '70, even prior to the decision of the Japanese churches to participate, the Holy See replied affirmatively to requests from Japan that it loan Raphael tapestries for display. Subsequent to the decision of the Japanese churches to build a common pavilion, the Holy See promised assistance to the Roman Catholic bishops of Japan in their participation. But without an explicit invitation from the EXPO '70 Association, the Vatican had made no plans for official participation.

Upon receipt of an invitation, however, and though willing to comply with the wishes of the association, the Vatican deemed it unfitting to erect a pavilion of the Vatican independent of that to be erected by the Christian churches of Japan. Official participation by the Vatican at EXPO '70 seemed now possible only through cooperative participation in the endeavor of the Christians in Japan. In December, 1968, Pope Paul VI gave his approval to this participation. The ecumenical character of the pavilion was thereby strengthened. The Vatican, for the first time, entered actively into an ecumenical project of this kind.

The Christian Pavilion is therefore sponsored jointly by

the Christian churches of Japan and by the Holy See. On February 19, 1969, the contract with the Japan Association for the 1970 World Exposition was signed jointly by Bishop Hinsuke Yashiro, chairman of the Central Committee for the Christian Pavilion of the Churches in Japan, and by Papal Pro-Nuncio Bruno Wuestenberg, representative of the Holy See. Bishop Yoshigoro Taguchi of Osaka was appointed the Vatican's commissioner general for the exposition.

Detailed decisions of design and of the most suitable display of the Raphael tapestries could now be worked out. Architect, producers and official representatives gave patient study and deliberation to these details. By the end of March, plans were finalized and received the approval of the Central Committee and of the Vatican.

On April 8, 1969, the ground-breaking ceremony was held. Participants included Archbishop Wuestenberg, Bishop Yashiro and other personalities involved in the pavilion's planning. Government representatives, local authorities and several hundred Christians of various denominations also attended. The program of the ceremony, mutually agreed upon, took the form of an ecumenical service of prayers, Scripture readings and hymns. It was itself an impressive reminder of the ecumenical character and mission of the Christian Pavilion.

Guests included Mr. John Taylor, emissary from the World Council of Churches headquarters in Geneva. Mr. Taylor offered valuable suggestions on the Pavilion displays, having had extensive experience in planning for the exposition at Montreal and elsewhere. Dr. Richard von Weizsaecker of Germany and other distinguished visitors gave assurance of the interest shown by the WCC and its member-churches, manifesting a readiness to cooperate in the endeavor and expressing a wish for its complete success.

With the ground-breaking ceremony, the point of focus shifted to Osaka. On a 1,034 square meter plot on the exposition site in the Senri Hills, the Christian Pavilion was

approaching realization. The building itself would occupy 785 square meters.

Upon the Pavilion's completion, the visitor will enter one of two descending passageways illuminated by soft, incidental light from hollow shafts in the ceiling. From here he enters the subterranean rooms where exhibits are displayed. Three of Raphael's tapestries—two of them portraying the Savior with the Apostles, and the third, St. Paul preaching in Athens—hang on a wall in the main room. Photographs, motion pictures and art of past and present depict the Church in the midst of human society, and direct the visitor's mind to the Pavilion's theme.

Passage through the exhibit rooms is intended to prepare the visitor for his transfer from the overwhelming, manifold impressions received in the other pavilions to a quieter, more spiritual experience. The visitor may content himself with having seen the exhibits and leave through a broad exit. Or he may proceed to the main hall on the ground floor.

In the main hall, in what Prof. Inadomi calls its "holy emptiness", the visitor will come to full experience of the pavilion's theme. The hall is a place of encounter with God, a place of spiritual rest. Besides a pipe organ, the room will contain only two symbols sacred to all Christians: one of the word of God and one of the sacraments. The hall is meant for meditation, but also for musical and dramatic performances. The producers are preparing a program of these for the six months of the exposition. Christian musicians, choruses and famous actors from Japan and abroad are expected to participate. The main hall will be a place of vivid witness to the Pavilion's theme and to its ecumenical mission.

The pavilion building, a curvilinear wooden structure, will be modest in appearance among the numerous gigantic and ultramodern buildings of EXPO '70. But it will express the Christian message of God's fatherly love of mankind, of

Christ's salvation and reconciliation, of human dignity, peace and hope. Precisely this is its contribution to EXPO '70.

Due to political unrest and ideological strife expected to manifest themselves during 1970 in Japan, some criticism and fears were expressed, among Christians also, concerning first, the advisability of opening the World Exposition in Osaka, and secondly, the advisability of formal participation on the part of the Christian churches. Such have not hindered the EXPO '70 preparations, which are proceeding on schedule to meet the March 15, 1970, opening date. More than 70 nations of differing ideologies and social structures eagerly anticipate a successful exposition.

The Christian churches in Japan, relying on the understanding and help of their congregations throughout the country, are grateful in the successful realization of a truly ecumenical, truly Christian pavilion. They are eager that this project of Christian witness further the continuing efforts at mutual understanding. They cherish the hope that it will become a landmark on the road of Christian witness and ecumenical cooperation in Japan. They hear, as addressed to themselves, the words of St. Paul: "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost." (1 Cor., 15:58)

(Editor's note: Events in the Japanese church since the writing of this article have thrown additional sidelights on the Christian Pavilion project. Groups of militant students in the Kyodan-related theological seminaries, supported by a number of young pastors and church members, have staged vehement protests in various church committees and assemblies against the erection of the Christian Pavilion, condemning it as an unjustifiable extravagance and a compromising identification with the government sponsored Expo, of which it is a part, and which the students repudiate on various grounds. The United Church of Christ (Kyodan) is divided on this

issue between those who continue to support the project, those who oppose it, and those who waver between the two positions. For an up-to-date acquaintance with the problem, the reader is advised to consult the various news reports appearing in the press and the Japan Christian Activity News, in which detailed accounts are given of the protest activities and the arguments being advanced through them.)

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電 045-251-3351
学長 平野 恒

III. HEADQUARTERS OF PROTESTANT MISSION BOARDS AND SOCIETIES IN JAPAN

- ABA** **American Baptist Association**
Field Repr.: Rev. Bennie J. McWha
Box 3, Dazaifu-cho, Fukuoka-ken
- ABFMS** **American Baptist Foreign Mission Society**
(Nihon Baptist Domei)
Field Repr.: Rev. Glenn G. Gano
3-9 Misaki-cho, 1-chome, Chiyoda-ku, Tokyo 101
(03) 291-3115/9996
- ABWE** **Association of Baptists for World Evangelism**
Field Repr.: Rev. Gerald Winters
1551 Oaza Nata, Fukuoka-shi
- ACC** **The Apostolic Christian Church of America**
(Nihon Shito Kirisuto Kyokai)
Field Repr.: Mr. Willis R. Ehnle
692 Shioda, Ichimiya-cho, Higashi Yatsushiro-
gun, Yamanashi-ken 409-14 (05534) 7-1177
- ACOP** **Apostolic Church of Pentecost of Canada**
(Japan Gospel Pentecostal Church)
Field Repr.: Rev. D. G. Wallace
Unuma, Kagamihara-shi, Gifu-ken 509-01
(0583) 84-0650
- AGM** **Amazing Grace Missions**
Field Repr.: Rev. David L. Pickel (on furlough
from Aug. 69-Aug. 70)
P.O. Box 83 (mail)
5 Suehiro-cho, Nishinomiya-shi, Hyogo-ken 662

- AG** **General Council of the Assemblies of God**
(Nippon Assemblies of God Kyodan)
Field Repr.: Rev. Harry J. Petersen
430-1 Komagome, 3-chome, Toshima-ku, Tokyo
170 (03) 915-1551
- ALC** **The American Lutheran Church—Japan Mission**
(Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Oliver Bergh
30-10 Sengoku, 2-chome, Bunkyo-ku, Tokyo 112
- AWM** **American Wesleyan Mission in Japan**
(Immanuel Sogo Dendo Dan)
Field Repr.: Rev. Barry Loss
11 Nakamura-cho, Itabashi-ku, Tokyo 174
(03) 955-5401/957-4011
- BBF** **Baptist Bible Fellowship**
(Nihon Baputesuto Baiburu Fueroshippu)
Field Repr.: Rev. Koki Sugiura
1-3-11 Matsunami, Chiba-shi 280
(0472) 51-2929
- BGC** **Baptist General Conference, Japan Mission**
(Nihon Kirisuto Baputesuto Rengo Senkyodan)
Field Repr.: Rev. Francis B. Sorley
832-1, Yoshihara, Minami-machi, Hidaka-gun,
Wakayama-ken (07382) 2134
- BIC** **Brethren in Christ Mission**
(Kirisutokyo Keitei Dan Kyokai)
Field Repr.: Mr. John Graybill
228 Nukui Minami-cho, 4-chome, Koganei-shi,
Tokyo 184 (0423) 81-9975
- BIMI** **Baptist International Missions, Inc.**

Field Repr.: Rev. Lowell David Marcum
P.O. Box 3, Akashi 673 (0798) 74-0570

BMA(IND) Bethany Missionary Association

Field Repr.: Rev. D. J. Copp
Ikoma, Nara-ken

BMMJ Baptist Mid-Missions in Japan

Field Repr.:
17-20 Kasuga-cho, Fukushima-shi, Fukushima-ken 960 (0245) 34-8504

BPM Bible Protestant Missions

Field Repr.: Rev. Dale Oxley
1033 Shiromoto-machi, Hitoyoshi-shi, Kumamoto-ken 868 (099662) 2-2589

CC Church of Christ

(Kirisuto no Kyokai)
Field Repr.: Mr. Billy M. Smith
c/o Ibaraki Christian College
4048 Kuji-machi, Hitachi-shi, Ibaraki-ken 319-12 (0284) 52-2251

CCC Christian Catholic Church

(Kirisuto Kodo Kyokai)
Field Repr.: Rev. Clark B. Offner
2-21 Tsukigaoka, 2-chome, Chikusa-ku, Nagoya-shi 464 (052) 711-9654

CCI Child Care, Inc.

(Nippon Fukuin Kyodan)
Field Repr.: Mr. Paul W. Benedict
10-37 Kugenuma Kaigan, 2-chome, Fujisawa-shi, Kanagawa-ken 251 (0466) 2-1507

- CEF** **Child Evangelism Fellowship of Japan, Inc.**
(Nihon Jido Fukuin Dendo Kyokai)
Field Repr.: Mr. Kenneth N. Attaway
1599 Higashikubo, Kamiarai, Tokorozawa-shi,
Saitama-ken 359 (0429) 22-4076
- CG** **Church of God, Missionary Board**
(Kami no Kyokai)
Field Repr.: Mr. Arthur Eikamp
2252-66 Aza Takamaru Kuga, Nishi Tarumi-cho,
Tarumi-ku, Kobe-shi, Hyogo-ken 655
(078) 76-0552
- CLC** **Christian Literature Crusade**
(Christian Bunsho Dendo Dan)
Field Repr.: Mr. Robert Gerry
2-1 Surugadai Kanda, Chiyoda-ku, Tokyo 101
(03) 294-0775/6
- C&MA** **The Christian and Missionary Alliance Japan Mission**
(Nippon Araiatsu Kyodan)
Chairman: Rev. Jack Davidson
Naka P.O. Box 70, Hiroshima-shi
11-20 Kako-machi, Hiroshima-shi, Hiroshima-ken 733 (0822) 41-6450
- CMCJ** **Covenant Missionary Committee of Japan**
(Nihon Seikei Kirisuto Kyodan)
Field Repr.: Rev. Leonard M. Peterson
17-8 Nakameguro, 5-chome, Meguro-ku, Tokyo
153 (03) 712-8746
- CMS** **Church Missionary Society**
(Nippon Sei Ko Kai)
Field Repr.: Rev. David M. Wood-Robinson

Shoin Junior College, 1-chome, Nakajima-dori,
Fukiai-ku, Kobe-shi, Hyogo-ken 651
(078) 24-5980

CN

Church of the Nazarene, Japan Mission
(Nippon Nazarene Kyodan)

Field Repr.: Rev. Merril Bennett

18-3 Okamoto, 2-chome, Setagaya-ku, Tokyo 157
(03) 700-6795

CnC

Churches of Christ
(Christian Churches)

Reporter: Mr. Andrew Patton

7-8 Higashinakano, 3-chome, Nakano-ku, Tokyo
164 (03) 361-0533

CoG

Church of God (Independent Holiness)

Field Repr.: Mr. Raymond Shelhorn

4-21, Naka Saiwai-cho, Kawasaki-shi, Kana-
gawa-ken 210 (044) 51-0641, 23-3648

CPC

Cumberland Presbyterian Church
(Kambarando Choro Kyokai)

Field Repr.: Rev. Tadao Yoshizaki

4-5-15, Minami Rinkan, Yamato-shi, Kanagawa-
ken 242

(0464) 74-1371 (Office)

(0462) 74-6350 (Home)

CRJM

Christian Reformed Japan Mission
(Kirisuto Kaikakuha Nihon Dendo Kai)

Field Sec'y: Rev. Henry Bruinooge

Student Christian Center, 304, 1, 2-chome, Suru-
gadai, Chiyoda-ku, Tokyo 101 (03) 291-2595

EFCM

Japan Evangelical Free Church Mission

(Nihon Fukuin Jiyu Kyokai)

Field Repr.: Rev. Stan Conrad

1 Sakuragaoka Yatomi-cho, Mizuho-ku, Nago-
ya-shi 467

EOM

Evangelical Orient Mission

(Tokyo Fukuin Senkyo Kai)

Field Repr.: Rev. Frank Kongstein

24 Kitagawa, Takahagi-shi, Ibaraki-ken 318
(02932) 3088

FCM

Free Christian Mission

(Jiyu Christian Dendo Dan)

25-22, 2-chome, Tawara, Fukui-shi, Fukui-ken
910 (0776) 22-6315

FEAM

Far East Apostolic Mission, Inc.

(Nippon Pentacoste Kyodan)

Field Repr.: Rev. Leonard W. Coote
Ikoma, Nara-ken 3821

FEBC

Far East Broadcasting Company, Inc.

(Kyokuto Hoso)

Director: Mr. David M. Wilkinson

C.P.O. Box 1055, Tokyo (03) 291-0364

FEBCC

**Fellowship of Evangelical Baptist Churches in
Canada**

(Nihon Fukuin Baputesuto Senkyo Dan)

9-24 Nakagawa, Honmachi, Takaoka-shi, Toya-
ma-ken 933 (0766) 23-6655

FEGC

Far Eastern Gospel Crusade

(Kyokuto Fukuin Jujigun)

Field Repr.: Rev. Rollin Reasoner

111 Hakuraku, Kanagawa-ku, Yokohama-shi,

Kanagawa-ken 221 (045) 491-9016/7

FKK**Fukuin Koyu Kai**

(Japan Gospel Fellowship)

Field Repr.: Miss Esther S. Bower

63-1 Showa-cho, Hamadera, Sakai-shi, Osaka-fu

592 (0722) 61-0019

FWBM**Japan Free Will Baptist Mission**

(Fukuin Baputesuto Kyodan)

Field Repr.: Mr. Wesley Calvery

Nishi 2-jo, 3-chome, Tsukisappu, Sapporo-shi

062 (0122) 86-8601

Home Office: Box 4, Sayama-shi, Saitama-ken

GAM**German Alliance Mission**

(Domei Fukuin Kirisuto Kyokai)

Field Repr.: Mr. Siegfried Stolz

22 Miyamachi, Kochino, Konan-shi, Aichi-ken

483

GCMM**General Conference Mennonite Mission**

(Kyushu Menonaito Kirisuto Kyodan)

Field Repr.: Rev. Peter Derksen

19 Kumi, Nakatsuru, Oita-shi, Oita-ken 870

(09752) 8-7861

GEAM**German East Asia Mission**

(Doitsu Toa Dendokai)

Field Repr.: Rev. Guenter Dressler

17-37, 2-chome, Koishikawa, Bunkyo-ku, Tokyo

112 (03) 811-2862

GFM**Japan Gospel Fellowship Association**

(Gospel Fellowship Mission)

(Nihon Fukuin Koyu Mission)

Field Repr.: Dr. Leslie M. Frazier
3785-3364 Shimada Kuroishi, Tempaku-cho, Showa-ku, Nagoya-shi, Aichi-ken 468

GMM**German Midnight Mission**

Field Repr.: Miss Dora Mundinger
c/o Nozomi no Mon Gakuen, 1436 Kawana-Futtsu-machi, Kimitsu-gun, Chiba-ken 299-13
(04788) 7-2218

GYF**Go-Ye Fellowship**

Field Repr.: Mrs. Ferne Borgman
3384-3 Usuku-cho, Kagoshima-shi 890

HSEF**High School Evangelism Fellowship, Inc.**

Field Repr.: Mr. Kenneth W. Clark
Hi-B.A. Center, 22-16, Shibuya 2-chome, Shibuya-ku, Tokyo 150 (03) 409-5072

IBC**Interboard Committee for Christian Work in Japan**

(Nippon Kirisuto Kyodan)

Field Committee Sec'y: Rev. Alden E. Matthews
Protestant Christian Center, 5-1 Ginza 4-chome, Chuo-ku, Tokyo 104

Interboard Field Treas.: Mr. George M. Bragg
(03) 567-2501

PCUS (Associate Member) Presbyterian
in the United States

RCA The Reformed Church in America

UCBWM United Church of Christ

UCC-BWM The United Church of Canada

UCMS The Christian Churches (Disciples
of Christ)

UMC The United Methodist Church

UPC The United Presbyterian Church
in the United States of America

- IBC** **Independent Bible Church**
Field Repr.: Rev. Wilbur Lingle
112 Aza Obari, Oaza Takabari, Itaka-cho, Chikusa-ku, Nagoya-shi, Aichi-ken 465
(052) 701-1072
- IFG** **International Church of Foursquare Gospel**
(Kokusai Fosukuea Kyodan Oizumi Fukuin Kyokai)
Field Repr.: Rev. Walter Mussen
806 Higashi Oizumi, Nerima-ku, Tokyo 177
(03) 924-0520
- IM** **International Missions**
(Megumi Fukuin Kyokai)
Field Repr.: Rev. Vincent Gizzi
Nishi P.O. Box 10 Iwakuni-shi, Yamaguchi-ken 740
(0827) 8-0797
- JACM** **Japan Advent Christian Mission**
(Nippon Adobento Kirisuto Kyodan)
Field Supt.: Mr. David G. Osborne
14-2 Kayashima Honmachi, Neyagawa-shi, Osaka-fu 572
(0720) 21-0545
- JCBM** **Japan Conservative Baptist Mission**
(Japan Konsabatibu Baputesuto Mission)
Field Repr.: Rev. Ansel C. Mullins, Jr.
14-51 Tsutsumi, Aza Asahigaoka, Sendai 980
(0222) 33-5253
- JCCC** **Japan Campus Crusade for Christ**
Director: Rev. Sam Arai
2-1-3, Surugadai, Chiyoda-ku, Tokyo 101
(03) 292-0791

- JCG** **Japan Church of God**
(Nihon Church of God Kyodan)
Director: Rev. Edward E. Call
22 Tsuoka-cho, Hodogaya-ku, Yokohama-shi
241 (045) 951-2074
- JEB** **Japan Evangelistic Band**
(Nihon Dendo Tai)
Field Repr.: Rev. Eric W. Gosden
11 of 6, Sumauradori, 6-chome, Suma-ku, Kobe-shi 654 (078) 71-5651
- JECC** **The Evangelical Church of Christ**
(Nihon Kirisuto Sen Kyodan)
Field Repr.: Mr. Birger Stenfelt
382-11 Minemachi, Utsunomiya-shi, Tochigi-ken
320 (0286) 4-5884
- JEF** **Japan Evangelistic Fellowship**
Director: Rev. John H. Rhoads
Office: 1-2 Surugadai, Kanda, Chiyoda-ku, Tokyo 101 (03) 294-6319
Home: 13-34 Honcho, 4-chome, Kurume-machi, Kitatama-gun, Tokyo 188 (0424) 71-1527
- JEFCM** **Japan Evangelical Free Church Mission**
(Nihon Fukuin Jiyu Kyokai)
Field Repr.: Rev. Lea Little
33-2 Higashi Ono-cho, Koyama, Kita-ku, Kyoto
(Headquarters 603)
294-6 Tsuboi, Tomoyuki, Amagasaki-shi, Hyogo-ken 661 (Home address)
- JEM** **Japan Evangelical Mission**
(Nihon Dendo Mission)
Field Director: Mr. William Friesen

Oaza Kujiranami 565, Kashiwazaki-shi, Niigata-ken 945 (02572) 2-5843

- JEMS** **Japanese Evangelical Missionary Society**
Field Repr.: Rev. Akira Hatori
10-8, 3-chome, Umegaoka, Setagaya-ku, Tokyo
154 (03) 429-2932
- JFDM** **Japan Fellowship Deaconry Mission**
Field Repr.: Deaconess Karoline Steinhoff
133-4 Aza Nishi Matsumoto, Nishi-Hirano, Mikage-cho, Higashi-Nada-ku, Kobe-shi 658
(078) 85-0146
- JFM** **Japan Faith Mission**
(Kashihara Christian Center)
Director: Miss Alice Lowman
c/o Mr. Shibazaki
Horinouchi 3-13-4, Suginami-ku, Tokyo 166
- JGC** **Jesus' Gospel Church, Inc.**
(Iesu Fukuin Kyodan)
Field Repr.: Yutaka Akichika
24-15, 1-chome, Hibarigaoka, Hoya-shi, Tokyo
(0424) 61-9847
- JGL** **Japan Gospel League**
Field Repr.: Mrs. Edward G. Hanson
56 Itakura-cho, Koyama, Kita-ku, Kyoto-shi 603
- JIM** **Japan Inland Mission**
(Nippon Kaitaku Dendo Kyokai)
Field Repr.: Mr. Hugh Kennedy
3 Higashi Hon Machi, Shimogamo, Sakyo-ku, Kyoto-shi 606 (075) 791-0050

- JLC** **Japan Lutheran Church**
(Nihon Ruteru Kyodan)
President: Rev. Kosaku Nao
c/o Tokyo Lutheran Center
2-32, 1-chome, Fujimi, Chiyoda-ku, Tokyo 102
(03) 261-5266/69
- JMHE** **Japan Mission for Hospital Evangelism**
Field Repr.: Mr. Neil (C.J.) Verwey
242-3, Hanyuno, Habikino-shi, Osaka-fu 583
(0729) 55-1348
- JMM** **Japan Mennonite Mission**
(Nihon Menonaito Kyokai)
Field Chm.: Rev. Charles Shenk
1-13, 8-chome, Odori, Tottori, Kushiro, Hokkai-
do 084 (0154) 51-2447
Field Sec.: Rev. Ralph Buckwalter
Nishi 7 jo, Minami 17-chome, Obihiro, Hokkai-
do 080 (01552) 4-3282
- JPM** **Japan Christian Presbyterian Mission**
(Nippon Kirisuto Choro Dendokai)
Field Repr.: Rev. Philip R. Foxwell
8-15, 1-chome, Hikawadai, Kurume-machi, Kita-
tama-gun, Tokyo 188 (0424) 71-2905
- JREF** **Japan Rural Evangelism Fellowship**
Field Sec.: Rev. R. G. Pontius
W-145, Tachikawa West Court, Nakagami-
machi, Akishima-shi, Tokyo 196
(0425) 41-0585
- JRM** **Japan Rural Mission**
(Nippon Chiho Dendo Dan)
Director: Rev. J. P. Visser

P.O. Box 16, Saiki-shi, Oita-ken 876
(09722) 2-2238

- LB** **Lutheran Brethren Mission of Japan**
(Ruteru Doho Kyokai)
Chairman: Rev. Morris Larsen
Minami-dori, Tsukiji 1339, Akita-shi, Akita-ken
- LCA** **Japan Lutheran Missionaries Association of the
Lutheran Church in America**
(Nihon Fukuin Ruteru Kyokai)
Pres.: Rev. Kenneth Dale
29-53, Mitsuzawa Shimo-cho, Kanagawa-ku,
Yokohama-shi (045) 491-3252
- LEAF** **Lutheran Evangelical Association of Finland**
Field Repr.: Rev. Paavo Savolainen
2-23-2, Kobinata, Bunkyo-ku, Tokyo 112
- LFCN** **Lutheran Free Church of Norway, Japan Mission**
(Kinki Fukuin Ruteru Kyokai)
Field Repr.: Rev. Per Kivle
48 Takigatani, Shioya-cho, Tarumi-ku, Kobe-shi
655 (078) 77-3187
- LM** **Liebenzeller Mission**
(Liebenzeller Nihon Dendo Kai)
Field Chm.: Mr. Arthur Kunz
1933 Nakanoshima, Kawasaki-shi, Kanagawa-
ken 214 (044) 91-2334
- LMI** **Life Ministries, Inc.**
(Shori Sha Iesu Kyodan)
Field Repr.: Rev. Kenneth P. Morey
2163 Karuizawa-machi, Nagano-ken 389-01
(02674) 2-2302/3969

- MBM** **Mennonite Brethren Mission**
(Nihon Mennonite Brethren Kyodan)
Field Repr.: Rev. Sam Krause
60 4-chome, Yamasaka-cho, Higashi Sumiyoshi-ku, Osaka 546 (06) 692-2325
- MCCS** **Mission Covenant Church of Sweden**
(Nippon Seiyaku Kirisuto Kyodan)
Field Repr.: Rev. Josef Rõjas
88-2 Kitase, Fukuda-cho, Kurashiki-shi, Okayama-ken (0864) 55-8783
- MJO** **Mission to Japan, Inc.**
(Mission to Japan Orphanage)
Field Repr.: Mr. Willis R. Hoffman
40, 5-chome, Tokugawa-cho, Higashi-ku, Nagoya-shi 461 (052) 941-4694
- MM** **Mino Mission**
Supt.: Miss Elizabeth A. Whewell
Mino Mission, Tomidahama, Yokkaichi-shi, Mie-ken 512 (0593) 96-0096
- MS** **Missions to Seamen**
(Nippon Seikokai)
Chaplain: Rev. John Berg
194, Yamashita-cho, Naka-ku, Yokohama-shi 231
(045) 681-4654/5
- MSCC** **Missionary Society of the Anglican Church of Canada**
(Nippon Seiko Kai)
Field Repr.: Rev. R. B. Mutch
Nagoya Student Center, 260 Miyahigashi-cho, Showa-ku, Nagoya-shi (052) 781-0165

- MTJ** **Missions to Japan, Inc.**
(Kure Revival Center)
Field Repr.: Rev. Ray Pedigo
Box 8, Kure-shi, Hiroshima-ken 21-8904
- NAB** **North American Baptist General Mission in Japan**
(Zai Nippon Hokubei Baputesuto Sogo Senkyo-dan)
Field Repr.: Rev. Fred G. Moore
7-1, 1-chome, Koda, Ikeda-shi, Osaka-fu 563
(0727) 51-7533
- NABA** **North American Baptist Association**
Field Repr.: Rev. Z. J. Rankin
2-1405 Owada, Hachioji-shi, Tokyo 192
(0426) 42-4401
- NAV** **The Navigators**
(Kokusai Navigators)
Regional Director: Rev. Robert R. Boardman
(Furlough to August 1970)
Temp. Repr.: Mr. Daryl Mason
Toshima P.O. Box 121, Tokyo (Mail)
1-31, Higashi-Ikebukuro, Toshima-ku, Tokyo
170-91
- NGM** **North German Mission**
(Nihon Fukuin Lutheran Kyokai)
Field Repr.: Miss Hanna Henschel
217, Shimorenjaku, Mitaka-shi, Tokyo 181
(0422) 43-3914
- NLL** **New Life League**
(Shinsei Undo Kyorokukai)
Field Repr.: Dr. Fred D. Jarvis

1736 Katayama, Niiza-machi, Kita Adachi-gun,
Saitama-ken (0424) 71-1625

- NLM** **Norwegian Lutheran Mission**
(Nishi Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Magnus Sorhus
8, 2-chome, Nakajima-dori, Fukiai-ku, Kobe-shi
651 (078) 22-3601
- NMA** **The Norwegian Mission Alliance**
Field Repr.: Mr. Abraham Vereide
19-20, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-
ken 272
- NMS** **Norwegian Missionary Society**
Field Repr.: Leif N. Salomonsen
30 Takabane Teraguchi-machi, Nada-ku, Kobe-
shi (078) 85-2878
- NTC** **Next Towns Crusade**
Field Repr.: Rev. Archie L. Alderson
Minami Ieki, Ieki Kyoku Kunai, Mie-ken
- OBSF** **The Oriental Bible Study Fellowship**
Field Repr.: Mr. Marvin L. Fieldhouse
3704, Karuizawa-machi, Nagano-ken 389-01
- OMF** **Overseas Missionary Fellowship**
(Kokusai Fukuin Senkyodan)
Field Repr.: Mr. David E. Hayman
Kita 22, Higashi 6, Sapporo, Hokkaido 065
(0122) 71-3607
- OMJ** **The Orebro Mission Japan**
Field Repr.: Rev. Helge Jansson
254 Hiraoka-cho, Sakai-shi, Osaka-fu (0722) 71-
0367

- OMS** **The Oriental Missionary Society**
(Toyo Senkyokai)
Field Repr.: Rev. Arthur T. Shelton
From Aug. 1970: Rev. Wesley L. Wildermuth
1477, 1-chome, Megurita, Higashi Murayama-shi, Tokyo 189 (0423) 91-3071/2
- OPC** **Orthodox Presbyterian Church**
(Nippon Kirisuto Kaikakuha Kyokai)
Chairman: Rev. R. Heber McIlwaine
5-16, Shinhama-cho, Fukushima-shi 960
(0245) 34-0587
- PCC** **The Presbyterian Church in Canada**
(Zainichi Daikan Kirisuto Kyokai)
Field Repr.: Rev. J. H. McIntosh
30, 8-chome, Higashi Ikaino, Ikuno-ku, Osaka 544
- PCGJ** **Pentecostal Church of God in Japan**
(Nihon Pentakosute Kami no Kyokai Kyodan)
Field Repr.: Rev. R. A. Meenk
P.O. Box 16, Hanno-shi, Saitama-ken
(04297) 6500
- PCM** **Philadelphia Church Mission**
(Fuiraderufia Kyokai)
Field Repr.: Rev. James G. Larson
205 Osato-cho, Honmoku, Naka-ku, Yokohama-shi 231 (045) 621-0888
- PCUS** **Japan Mission of the Presbyterian Church in the United States**
Associate Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan and Nihon Kirisuto Kaikakuha Kyokai)

Mission Sec.: Mr. John H. Brady, Jr.

41 Kumochi-cho, 1-chome, Fukiai-ku, Kobe-shi
651 (078) 23-8563

Field Repr. for IBC: Walter P. Baldwin, Nagoya
1-31 Maruya-cho 4-chome, Showa-ku, Nagaya-shi
466 (052) 841-4170

PEC

Protestant Episcopal Church in the U.S.A.

(Nippon Sei Ko Kai)

Field Repr.: Rev. Kenneth E. Heim, D.D.

24-1 Minami Aoyama 1-chome, Minato-ku, Tokyo
107 (03) 408-3435/6

RCA(IBC)

**Board of World Missions of the Reformed Church
in America**

(Nippon Kirisuto Kyodan)

Rev. Russell Norden

29-53 Mitsuzawa Shimo-cho Kanagawa-ku, Yoko-
hama-shi 221 (045) 491-3252

RF

Revival Fellowship

Field Repr.: Rev. William E. Schubert

2163 Karuizawa-machi, Nagano-ken 389-01
(02674) 2-3969

RPM

The Reformed Presbyterian Mission in Japan

(Nippon Kaikaku Choro Kyokai)

Chairman: Rev. James C. Pennington

R. P. Mission, P.O. Box 589, Kobe Port 651-01
(078) 41-3175 (Home)
(078) 22-8386 (Office)

RSF

**Japan Committee of the Philadelphia Yearly
Meeting of the Religious Society of Friends**
(Kirisuto Yukai Nippon Nenkai)

Friends Center 8-19, 4-chome, Mita, Minato-ku,

Tokyo 108 (03) 451-0804

SA

The Salvation Army

(Kyusei Gun)

Territorial Commander: being appointed in Sept/69

Territorial Counsellor: Commissioner Koshi Hasegawa 17, 2-chome, Kanda Jimbo-cho, Chiyoda-ku, Tokyo 101 (03) 263-7311/5

SAM

Swiss Alliance Mission

Field Repr.: Mr. Paul Schär

Chigusa, Kanai-machi, Sado-gun, Niigata-ken
952-12 (025963) 2777

SAMJ

Swedish Alliance Mission in Japan

(Nippon Domei Kirisuto Kyodan)

Field Repr.: Mr. Ake Lönander

12-139 Aza Ikeda, Yahagi-cho, Okazaki-shi, Aichi-ken (0564) 22-7270

SB

Southern Baptist Convention Foreign Mission Board

(Nippon Baputesuto Senkyodan)

Chairman: Dr. Curtis Askew

Treasurer: Rev. Charles Whaley

350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo
160 (03) 351-2166

SBM

Swedish Baptist Mission

(Nihon Baputesuto Domei)

Field Repr.: Mrs. Thora Thoong

93-11 Shimoikeda-cho, Kitashirakawa, Sakyo-ku,
Kyoto-shi 606 (075) 791-7482

SCD

Scandinavian Christian Doyukai

(Nippon Kirisuto Doyukai)

Field Repr.: Rev. Aasulv Lande

5914-367, Yamazaki, Fukuroi-shi, Shizuoka-ken

437-13 (053801) 119

SDA

Japan Union Mission of Seventh-day Adventists

(Nippon Rengo Dendo Bukai)

President: Mr. C. B. Watts

Box 7, Hodogaya-Nishi, Yokohama-shi; Office:

(045) 951-2421; Home: (045) 951-2224

SEAM

Swiss East Asia Mission

(Nippon Kirisuto Kyodan)

Field Repr.: Dr. Werner Kohler

10 Shogoin Higashimachi, Sakyo-ku, Kyoto (075)

771-2347

SEMJ

Swedish Evangelical Mission in Japan

Field Repr.: Mr. Paul Eriksson

232, 2-chome, Osawa-cho, Muroran, Hokkaido 050

(0143) 4-0634

SEOM

Swedish Evangelical Orient Mission

Field Repr.: Rev. Eric Malm

30-7 Motoshiro-cho, Fujinomiya-shi, Shizuoka-

ken 418 (05442) 6-4556

SFM

Swedish Free Mission

(Jun Fukuin Kyokai)

Field Repr.: Mr. Bo Johnson

122, 2-chome, Iwama-cho, Hodogaya-ku, Yokoha-

ma-shi (045) 331-0643

SSJE

Society of St. John the Evangelist

(Nippon Seikokai)

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St. Michael's Monastery 2569, Higashi Shimada,
Oyama-shi Tochigi-ken 323

Superior: Rt. Rev. Kenneth A. Viall

St. John's House 7-12, 2-chome, Hikawadai, Ku-
rume-machi, Kitatama-gun, Tokyo 188

(0424) 71-0175

TBC**Tokyo Bible Center (Baptist)**

(Tokyo Seisho Senta)

Field Repr.: Timothy Pietsch

9-9, 2-chome, Yakumo, Meguro-ku, Tokyo 152

Meguro P.O. Box 20, Tokyo (Mail

(03) 717-0746/5147

TEAM**The Evangelical Alliance Mission**

(Nippon Domei Kirisuto Kyodan)

Field Repr.: Rev. Sam Archer

15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo 155

(03) 413-2345

TEC**Tokyo Evangelistic Center**

(Tokyo Fukuin Senta)

Field Repr.: Dr. Charles Corwin

2-30, 6-chome, Higashi Fushimi, Hoya-shi, To-
kyo (0424) 61-4620

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(IBC)****United Church Board for World Ministries**

(Nippon Kirisuto Kyodan)

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Interboard hostel 3-50, Osawa 6-chome, Mitaka-
shi, Tokyo 181 (0422) 45-3853

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(IBC)**

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of Canada**

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Ryogoku, Tomisato-mura, Imba-gun, Chiba-ken
286-02 (047634) 55

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(IBC)

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Field Repr.: Miss Daisy Edgerton

6-15, Oji Honcho 1-chome, Kita-ku, Tokyo 114

(03) 900-5262 (Home)

(03) 917-2277 (School)

UMC(IBC)

The Board of Mission of the Methodist Church, Division of World Missions

(Nippon Kirisuto Kyodan)

Field Repr.: Rev. William Elder

96 Katsuragi-cho, Chiba-shi 280 (0472) 22-3586

UPC
(IBC)

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(Nippon Kirisuto Kyodan)

Commission Correspondent: Dr. James M. Phillips

12-27, Osawa 1-chome, Mitaka-shi, Tokyo 181

(0422) 43-6194

UPCM

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(Unaito Pentecosute Kyokai)

Superintendent: Rev. Norman Zeno

671, 5-chome, Nukui, Kita-machi, Koganei-shi, Tokyo

USPG

United Society for the Propagation of the Gospel

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Field Repr.: Rev. David M. Chamberlain
206 Yamate-cho, Naka-ku, Yokohama-shi, 231
(045) 641-4405

WEC**World Evangelization Crusade**

(Sekai Fukuin Dendo Dan)

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to-shi 606 (075) 78-6524

WELS**Wisconsin Evangelical Lutheran Synod**

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4022 Ishikawa-cho, Mito-shi, Ibaraki-ken 310
(0292) 51-5204

WFJCM**Worldwide Fellowship with Jesus Christ Mission**
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Field Repr.: Miss Susie Thomas
4399 Noikura, Ariake-cho, Soo-gun, Kagoshima-
ken 899-74 (Ariake-cho) 33

WGM**World Gospel Mission**

Field Repr.: Rev. Richard Barker
20 Nakamura-cho, Itabashi-ku, Tokyo 173
(03) 955-5497

WMC**World Missions to Children**

(Kirisuto Fukuin Kyokai)

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(09562) 2-6909

WMF**Wiedenest Missionary Fellowship**

Field Repr.: Mr. Samuel Pfeifer

7 Ken-machi, Ibi-Gawa-cho, Gifu-ken 501-06
(05852) 2-0857

WO**World Outreach**

(Akashi Gospel Center)

Field Repr.: Mr. Kinichiro James Endo

Box 790, CPO Tokyo (03) 252-6778

WRBCMS**Walworth Road Baptist Church Missionary Society**

Field Repr.: Miss Florence E. Penny

467 Oaza Ai, Ibaraki-shi, Osaka-fu 567

(0726) 43-6979

WRPL**World Revival Prayer League, Inc.**

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Director: Rev. Mrs. Margaret K. Ross

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(03) 622-5248

WUMS**Woman's Union Missionary Society**

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221 Yamate, Naka-ku, Yokohama-shi 231

(045) 641-3993

WV**World Vision International**

Field Repr.: Rev. Joe Gooden

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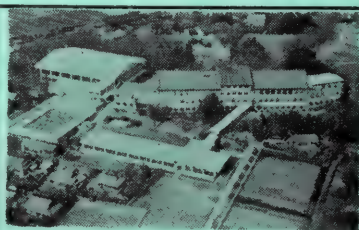
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Chr.: Eiichi Kamiya

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Dir.: Sotaro Yamazaki

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総主事 山崎宗太郎

X. STATISTICS

Schools (Protestant) Statistics

Grades	Number of Schools	Number of Students
Graduate School	12	719
College	32	122,296
Junior College	49	28,477
Senior High School	108	83,687
Junior High School	83	28,421
Elementary School	29	6,917
Seminary	67	2,050
Speciality School	71	24,949
Others	—	—
Total	451	297,516
Kindergarten	976	105,188
Sum Total	1,427	402,704

* from *Kirisutokyo Nenkan* 1968.

Other Statistics

Nursery Schools	429
Nurseries (Baby care)	5
Clinics, Clinics for mothers	46
Homes for the Handicapped	49
Asylums	29

PART III

CATHOLIC CHURCH DIRECTORY

1. CHURCH HEADQUARTERS: CENTRAL ADMINISTRATION

Japan Bishops' Conference

Pres.: Cardinal Tatsuo Doi

Vice-Pres.: Archbishop Yoshigoro Taguchi

Members: The Bishops of Japan

日本カトリック司教協議会

土井辰雄大司教(枢機卿)

田口芳五郎大司教

Permanent Committee

Chr.: Cardinal Tatsuo Doi

Vice-Chr.: Archbishop Yoshigoro Taguchi

Members: Bishop Katsuburo Arai, Bishop Satoshi Nagae, Bishop Arikata Kobayashi

Address: National Catholic Committee of Japan, (General Secretariat) (NCCJ), 10-1, Rokubancho, Chiyodaku, Tokyo 102

Tel. 03-262-3691/3

Sec. Gen.: Rev. Tadayoshi Tamura

Assis. Sec.: Rev. James E. McElwain

土井辰雄枢機卿

田口芳五郎大司教

荒井勝三郎司教, 長江恵司教, 小

林有方司教

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局長 田村忠義神父

Episcopal Commissions

Doctrine of the Faith

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Chr.: Archbishop Satowaki

Church Administration

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Chr.: Archbishop Taguchi

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Chr.: Bishop Nagae

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Chr.: Archbishop Taguchi

Seminaries and Clergy

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Tel. 03-262-3691

Chr.: Archbishop Taguchi

Lay Apostolate

NCCJ

Tel. 03-262-3691

Chr.: Bishop Tomizawa

Education

NCCJ

Tel. 03-262-2662

Chr.: Archbishop Taguchi

Social and Welfare

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Chr.: Bishop Arai

Public Information

NCCJ

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Chr.: Bishop Kobayashi

Emigration

NCCJ

Tel. 03-262-3695

Chr.: Archbishop Taguchi

Terminology

NCCJ

Tel. 03-262-3691

Chr.: Bishop Hirata

Ecumenism

NCCJ

Tel. 03-262-3691

Chr.: Bishop Ito

Non-Christians

NCCJ

Tel. 03-262-3691

Chr.: Bishop Nagae

Apostolic Nunciature9-2, Sanban-cho, Chiyoda-ku,
Tokyo 102

Tel. 03-263-6851

Chr.: Archbishop Bruno
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Coadjutor Archbishop Sei-
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1685-2

電 09922-4-1670

Kyoto

Bishop Yoshiyuki Furuya
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(604) 京都市中京区河原町
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フェリックス・レイ司教

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S.A.

Vice-Pres.: Rev. Raymond
Renson, C.I.C.M.

Treasurer: Brother Maurice
Picard, F.S.C.

Sec.: Rev. Ward Biddle C.P.

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Vice-Pres.: Sister Takeda
Treasurer: Sister Seki

Sec.: Sister Ebihara
Councillors: Sisters Keogh,
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2. CHRISTIAN SCHOOLS (UNIVERSITIES AND COLLEGES)

Seminaries:

**Tokyo Regional Seminary
Theology Department**

191, Sekimachi 2-chome, Nerima-ku, Tokyo 177
Tel. 03-920-2121
Rec.: Rev. Ludwig Armbruster, S.J.

東京カトリック神学院神学部門
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電 03-920-2121

Philosophy Department

4, Yonbancho, Chiyoda-ku, Tokyo 102
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Rec.: Rev. Shogo Hayashi, S.J.

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林 省吾

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電 092-87-4943

**St. Mary's College
(Jesuit Seminary)**

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Rec.: Rev. Edmundus Nemes, S.J.

イエズス神学院

(177) 東京都練馬区上石神井

1-710

電 03-929-0847

St. Bonaventure

(Conventual Franciscan Seminary)

2-2100, Aoba-cho, Higashi

Murayama-shi, Tokyo 189

Tel. 0423-91-2074

Rec.: Rev. Sunao Yamaura,

O.F.M. Conv.

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Rec.: Rev. Anthony Zimmerman, S.V.D.

神言神学院

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Salesians of Don Bosco

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Rec.: Rev. Carmelo Simoncelli, S.D.B.

サレジオ神学院

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Rec.: Rev. Eugenio Pinci, O.F.M.

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瀬田町 370

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(Oblate Fathers Seminary)

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Nerima-ku, Tokyo 177

Tel. 03-920-8265

Rec.: Rev. Joseph Hofmans, O.M.I.

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(177) 東京都練馬区関町 6-287

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Redemptorist

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Rec.: Rev. Noboru Yoshizama, C.Ss.R.

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Pres.: Rev. Hideshi Kishi

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岸 英司

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Pres.: Rev. Ernest Goossens, S.J.

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Pres.: Rev. Kiichi Numazawa, S.V.D.

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Pres.: Sister Mary Eugenia

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守屋美賀雄

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Tel. 01772-4-0121

Pres.: Sister Henriette Cantin

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Pres.: Sister Guadalupe

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(562) 大阪府箕面市如意谷 1

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八田カネ

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佐藤恭子

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大山ヤヨ

Shirayuri Junior College

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St. Catherine Junior College

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田中英吉

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Pres.: Sister Gaile

天使女子短期大学

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Tokyo Kindergarten and Nursery Teachers' Training School

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Tel. 03-311-7014

Pres.: Mrs. Keiko Imai

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東京保育専修学校

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Dir.: Mr. Eiichi Yamaguchi

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Suya, Nishi Goshi-machi, Kikuchi-gun, Kumamoto-ken 861-11

Tel. 0963-64-2420

Dir.: Rev. George Bellas,
S.S.C.

少年の町

(861-11) 熊本県菊池郡西合志町
須屋 1710

電 0963-64-2420

Holy Angels

2187, Aza Kuma, Mii-machi,
Kurume-shi, Fukuoka-ken
830

Tel. 09422-3-3418

Dir.: Sister Kinuko Yamada

天使園

(830) 福岡県久留米市御井町
隈 2187

電 09422-3-3418

山田絹子

Immaculate Heart

1578-1, Oaza Kami-Taka-
hashi, Tachiarai-machi, Mii-
gun, Fukuoka-ken 830-12

Tel. 094276-210

Dir.: Mr. Kiyomasa Hirata

清心慈愛園

(830-12) 福岡県三井郡大刀洗町
上高橋 1578-1

電 094276-210

平田清正

Kumamoto Tenshi-En

928, Oaza Toroku, Oe-machi,
Kumamoto 862

Tel. 0963-64-0352

Dir.: Sister Makiko Fuku-
naga

熊本天使園

(862) 熊本市大江町大字渡鹿 928

電 0963-64-0352

福永満亀子

Madarajima Seibo-En

Madarajima, Chinzei-cho,
Higashi Matsuura-gun, Sa-
ga-ken 847-04

Tel. 095587-9

Dir.: Sister Dorothea M.
Kono

馬渡島聖母園

(847-04) 佐賀県東松浦郡鎮西町

馬渡島長瀬 1640

電 095587-9

河野ヨネ

Nazareth Baby Home and Orphanage

10-32, Tori-cho, Yatsushiro-
shi, Kumamoto-ken 866

Tel. 09653-2926

Dir.: Sister Sei Kawano

八代ナザレ園

(866) 熊本県八代市通町 10-32

電 09653-2926

河野セイ

St. Kozaki Orphanage

548, Orio Honjo, Yahata-ku,
Kita-Kyushu 807

Tel. 093-69-0107

Dir.: Miss Yukiko Kito

聖小崎育児園

(807) 北九州市八幡区折尾本城
548

電 093-69-0107

木藤幸子

Tenshi Ikuji-En

1-2, Hikari-machi, Moji-ku,
Kita-Kyushu 800

Tel. 093-38-0244

Dir.: Sister Therese Chag-
non

天使育児園

(800) 北九州市門司区光町 1-2

電 093-38-0244

Hiroshima:

Hikari no Sono

1895, Jigozen, Hatsukaichi-
cho, Saeki-gun, Hiroshima-
ken 738

Tel. 0829-31-2470

Dir.: Sister Kiyoko Aoki

光の園摂理の家

(738) 広島県佐伯郡甘日市町
地御前 1895

電 0829-31-2470

青木喜代子

Misono Children's Home

6-34, Tenjin-cho, Okayama
700

Tel. 0862-22-4806

Dir.: Sister Setsu Tanaka

聖園子供の家

(700) 岡山市天神町 6-34

電 0862-22-4806

田中 節

Misono Tenshi-En

740, Hatagasaki, Yonago-
shi, Tottori-ken 683

Tel. 08592-2-4364

Dir.: Sister Toshiko Honda

聖園天使園

(683) 鳥取県米子市旗ヶ崎 740

電 08592-2-4364

本多登志子

Misono Tenshi-En

287, Uchida, Okayama 700

Tel. 0862-23-8513

Dir.: Sister Mieko Tanaka

聖園天使園

(700) 岡山市内田 683

電 0862-23-8513

田中美栄子

Kagoshima:

Ai no Seibo-En

5507-2, Kami Fukumoto-
cho, Kagoshima 891-01

Tel. 09929-6-2045

Dir.: Sister Mary

愛の聖母園

(891-01) 鹿児島市上福元町 5507

電 09929-6-2045

Naze Tenshi-En Baby Home

1221, Aza Hayatsu, Nishi
Nakakachi, Naze-shi, Kago-
shima-ken 894-07

Tel. Naze 945

Dir.: Sister Yae Mizuura

名瀬天使園

(894-07) 鹿児島県名瀬市西仲勝
字早津 1221

電 名瀬 945

水浦ヤエ

Shirayuri no Ryo

25-1, Komata-cho, Naze-shi,
Kagoshima-ken 894

Tel. Naze 1108

Dir.: Sister Chizuko Mizuura

白百合の寮

(894) 鹿児島県名瀬市小俣町
25-1

電 名瀬 1108

水浦ヤエ

Kyoto:

Infant Jesus

22, Sonjoin-cho, Nishi Kinu-
gasa, Kita-ku, Kyoto 603

Tel. 075-462-9268

Dir.: Sister Margarita M.
Nishimoto

聖嬰会

(603) 京都市北区衣笠西

尊上院町 22

電 075-462-9268

西本房子

Nagoya:

Fujii Gakuen

1468, Sendanbayashi, Naka-
tsugawa-shi, Gifu-ken 1468

Tel. 05736-8-2168

Dir.: Mr. Mitsuo Yokogawa

藤井学園

(509-91) 岐阜県中津川市千旦林
1468

電 05736-8-2168

横川満雄

Misono Tenshi-En

156, Yakushiyama, Narumi-
cho, Midori-ku, Nagoya 458

Tel. 0560-89-0236

Dir.: Sister Electa Keiko
Kawamura

聖園天使園

(458) 名古屋市緑区鳴海町薬師山
156

電 0560-89-0236

川村佳恵子

**Holy Spirit Hospital Nursery
and Orphanage**

5-30, Naga-machi 1-chome,
Kanazawa-shi, Ishikawa-
ken 920

Tel. 0762-61-9812

Dir.: Sister Wiebertis Rein-
weber

聖園病院附属愛児園

(920) 石川県金沢市長町 1-5-30

電 0762-61-9812

Niigata:

Misono Tenshi-En

1436, Urayama-cho, Ao-
yama, Niigata 950-21

Tel. 0252-66-6253

Dir.: Sister Sadako Noritake

聖園天使園

(950-21) 新潟市青山浦山町 1436

電 0252-66-6253

則武貞子

Misono Tenshi-En

1-58, Suwa-cho, Hodono,

Akita 010

Tel. 01882-3-2696

Dir.: Sister M. Aurea

聖園天使園

(010) 秋田市保戸野すわ町 1-58

電 01882-3-2696

Seibo Aiji-En

9-47, Honmachi 1-chome,

Mitsuke-shi, Niigata-ken 954

Tel. 02586-2-0851

Dir.: Rev. Anton Adler,

S.V.D.

聖母愛児園

(954) 新潟県見附市本町 1-9-47

電 02586-2-0851

Oita:

Caritas no Sono

1543 Ko, Okinohara, Yoshi-

mura-cho, Miyazaki 880

Tel. 0985-2-2285

Dir.: Sister Tone Kawabata

カリタスの園

(880) 宮崎市吉村町沖の原

甲 1543

電 0985-2-2285

川端トネ

Hikari no Sono Shiragiku Ryo

8-kumi, Soen-cho, Beppu-

shi, Oita-ken 874

Tel. 0977-3-2506

Dir.: Elizabeth Shige Nagata

光の園白菊寮

(874) 大分県別府市荘園町八組

電 0977-3-2506

長田シゲ

St. Joseph

2663, Oaza Nagasoe, Naka-

tsu-shi, Oita-ken 874

Tel. 0979-2-2320

Dir.: Rev. Clodoveus Tassi-

nari, S.D.B.

聖ヨゼフ寮

(874) 大分県中津市大字永添 266

電 0979-2-2320

小此木照勝

Sayuri Aiji En

Gohan, Urata-ku, Beppu-shi,

Oita-ken 874

Tel. 0977-2-1517

Dir.: Sister Josefina Gaz-

zada

小百合愛児園本園

(874) 大分県別府市浦田五班

電 0977-2-1517

Sayuri Aiji En Bun'en

2601, Oaza Joharu, Oita-shi

870-02

Tel. 097501-44

Dir.: Sister Maria Motta

小百合愛児園分園

(870-02) 大分市大字城原 2610

電 097501-44

Osaka:

Kobe Boys' Town and Baby Home

720, Umekidani, Shioya-cho,
Tarumi-ku, Kobe 655

Tel. 078-76-2112

Dir.: Rev. Tetsuji Sasaki

神戸少年の町

(655) 神戸市垂水区塩屋町

梅木谷 720

電 078-76-2112

佐々木鉄治

Holy Family Home

27, Yamasaka-cho 5-chome,
Higashi-Sumiyoshi-ku, Osaka 546

Tel. 06-699-7221

Dir.: Sister Mary Breen

聖家族の家 聖母託児園

(546) 大阪市東住吉区山坂町
5-27

電 06-699-7221

Sapporo:

Shirayuri-En

15-13, Moto-machi, Hakodate-shi, Hokkaido 040

Tel. 0138-22-7629

Dir.: Sister Koto Saito

白百合園

(040) 函館市元町 15-13

電 0138-22-7629

斎藤コト

Tenshi Baby Home

Higashi 3-chome, Kita 12-jo, Sapporo 065

Tel. 0122-71-0101

Dir.: Sister Marie Lioba

天使病院

(065) 札幌市北十二条東三丁目

電 0122-71-0101

Tenshi no Sono

82, Aza Hiroshima, Hiroshima-mura, Sapporo-gun, Hokkaido 061-11

Tel. 012844-20

Dir.: Sister Ayako Tawara

天使の園

(061-11) 札幌郡広島町字広島 82

電 012844-20

俵あや子

Sendai:

Fuji Seiboen

457, Okuno, Ura-machi, Aomori 030

Tel. 01772-4-0489

Dir.: Sister Elizabeth Watanabe

藤聖母園 藤保育園

(030) 青森市浦町奥野 457

電 01772-4-0489

渡辺セツ

Fuji no Sono

64, Date, Yamanome-cho,
Ichinoseki-shi, Iwate-ken
021

Tel. 019122-5360

Dir.: Sister Raingardis Ar-
thaus

藤の園

(021) 岩手県一関市山目字館
64-2

電 019122-5360

La Salle Home

18, Annai, Odawara, Hara-
nomachi, Sendai 983

Tel. 0222-57-3801

Dir.: Brother Gilles Pomer-
leau

ラ・サール・ホーム

(983) 仙台市原町小田原案内 18
電 0222-57-3801

Sei Maria-En

3-8, Momomidai, Koriyama-
shi, Fukushima-ken 963

Tel. 02492-2-2794

Dir.: Sister L'enfant Jesus

聖マリア園

(963) 福島県郡山市桃見台 3-8
電 02492-2-2794

Sayuri-En

12, Yanagisawa, Harano-
machi, Sendai 983

Tel. 0222-57-3898

Dir.: Sister Gertrude Ars-

cott

小百合園

(983) 仙台市原町小田原案内 18
電 0222-57-3898

Tenshi-En

2-18, Tsunogoro 2-chome,
Sendai 980

Tel. 0222-22-6337

Dir.: Sister Clemencia Mu-
ramoto

仙台天使園

(980) 仙台市角五郎 2-2-18

電 0222-22-6337

村本智子

Takamatsu:**Misono Tenshi-En Orphanage
and Baby Home**

7-30, Shinhon-machi 1-
chome, Kochi 780

Tel. 0888-72-1996

聖園天使園

(780) 高知市新本町 1-7-30

電 0888-72-1996

瓦田国子

Yokohama:**Fatima Boys' Town**

3753, Shimo Tsuruma, Ya-
mato-shi, Kanagawa-ken 242

Tel. 0462-61-0645

Dir.: Rev. Charles Revel

ファティマの聖母少年の町

(242) 神奈川県大和町下鶴間
3753

電 0462-61-0645

Misono

4238, Fujisawa, Fujisawa-shi, Kanagawa-ken 251

Tel. 0466-22-4069

Dir.: Sister Mineko Saito

聖園医院

(251) 神奈川県藤沢市藤沢 4238

電 0466-22-4069

斎藤美年子

Seibi Home

530, Nakanogo, Shimizu-shi, Shizuoka-ken 424

Tel. 0543-2-2296

Dir.: Sister Gina Cardin

星美ホーム

(424) 静岡県清水市中之郷 530

電 0543-2-2296

Seibi Home

233, Yamanakako-mura, Minami Tsuru-gun, Yamana-shi-ken 401-05

Tel. 05556-2-8625

Dir.: Sister Francesca Brocardo

山中星美ホーム

(401-05) 山梨県南都留郡

山中湖村 233

電 0556-2-8625

Seibo Aiji-En

68, Yamate-cho, Naka-ku, Yokohama 231

Tel. 045-641-1309

Dir.: Sister Kyoko Chiba

聖園愛児園

(231) 横浜市中区山手町 68

電 045-641-1309

千葉京子

Shirayuri-En

1320, Gora, Hakone-machi, Ashigara-shimo-gun, Kanagawa-ken 250-04

Tel. 0460-2-2853

Dir.: Sister Kazuko Nishide

白百合園

(250-04) 神奈川県足柄下郡

箱根町強羅字向山 1320

電 0460-2-2853

西館和子

Tenshi-En

23, Naruko-cho, Hamamatsu-shi, Shizuoka-ken 430

Tel. 0534-52-8625

Dir.: Rev. Clement Fonteneau, M.E.P.

天使園

(430) 静岡県浜松市成子町 23

電 0534-52-8625

HOMES FOR THE ELDERLY

Caritas no Sono

1543, Ko, Okinohara, Yoshimura-cho, Miyazaki 880

Tel. 0985-2-2285

Dir.: Sister Misano Urata

カリタスの園

(880) 宮崎市吉村町沖の原
甲 1543
電 0985-2-2285
浦田ミサノ

Caritas St. Joseph Home

60, Moto Konya-cho, Kofu-
shi, Yamanashi-ken 400
Tel. 0552-33-8955
Dir.: Sister Misano Urata

養護老人ホーム 聖ヨゼフ寮

(400) 山梨県甲府市元紺屋町 60
電 0552-33-8955

Fuji Old Folks Home

448, Okuno, Ura-machi, Ao-
mori 030
Tel. 01772-4-0539
Dir.: Sister Umeno Saito

藤老人ホーム

(030) 青森市浦町奥野 448
電 01772-4-0539
斎藤ウメノ

Gyokokai Akatsuki Old Folks Home

50, Shiroshima, Minoo-shi,
Osaka 562
Tel. 0727-21-7014
Dir.: Rev. Robert Vallade,
M.E.P.

暁光会北原センター

(562) 大阪府箕面市白鳥 50
電 0727-21-7014

Holy Family

14-72, Umezono 3-chome,
Kiyose-machi, Kita Tama-
gun, Tokyo 180-04
Dir.: Sister Haruyo Oba

慈生会聖家族ホーム

(180-04) 北多摩郡清瀬町梅園
3-14-72
大庭治代

Kamakura Special Home for the Aged

2-36, Koshigoe 1-chome,
Kamakura-shi, Kanagawa-
ken 248
Tel. 0466-23-6156
Dir.: Sister Sachi Yoshida

鎌倉特別養護老人ホーム

(248) 神奈川県鎌倉市腰越 2-36
電 0466-23-6156
吉田 幸

Kotobuki So

263, Fuki Hiyoshi, Maizuru-
shi, Kyoto 624
Tel. 07736-5-1333
Dir.: Sister Rosalie Aarts

寿荘

(624) 京都府舞鶴市福来日吉 263
電 07736-5-1333

Matsuzaka Catholic

1771, Okuroda-cho, Matsu-
zaka-shi, Mie-ken 515
Tel. 05982-2-2852
Dir.: Sister Mary Anna

松阪カトリック老人ホーム
(515) 三重県松阪市大里田町
1771
電 05982-2-2852

Misono

550, Haru-Ushiroyama, Akune-shi, Kagoshima-ken 899-16
Tel. 09967-2-0805
Dir.: Sister Callista Okutsu

聖園老人ホーム
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電 09967-2-0805
奥都

Misono

1-58, Suwa-cho, Hodono, Akita 010
Tel. 01882-3-2696
Dir.: Sister Miyoko Takeda

聖園老人ホーム
(010) 秋田市保戸野すわ町 1-58
電 01882-3-2696
武田美代子

Misono St. Joseph

2806-1, Minami 1-chome, Karasuyama-machi, Nasu-gun, Tochigi-ken 321-06
Tel. 02878-2578
Dir.: Sister Yukiko Kito

聖園ヨゼフ・ホーム

(321-06) 栃木県那須郡烏山町
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電 02878-2578
鬼頭雪子

Momiji

13, Hamawaki, Beppu-shi, Oita-ken 874
Tel. 0977-2-3616
Dir.: Sister Hatsu Yamazaki

紅葉寮

(874) 大分県別府市浜脇 13
電 0977-2-3616
山崎ハツ

Our Lady's Home

820, Shimazaki-machi, Kumamoto 860
Tel. 0963-54-1021
Dir.: Sister Maria Lioba

聖母老人ホーム

(860) 熊本市島崎町 820
電 0963-54-1021

Rosary

1386-2, Oaza Kuchii, Yamato-cho, Saga-gun, Saga-ken 840-02
Tel. 095205-303
Dir.: Sister Sadako Iwasaki

ロザリオの園

(840-02) 佐賀県佐賀郡大和町
久池井 1386-2
電 095205-303
岩崎貞子

St. Francis

44-1, Kozukura, Takaki-

machi, Kita Takagi-gun,
Nagasaki-ken 859-01
Tel. 095732-129
Dir.: Rev. Masuji Hamada,
O.F.M.Conv.

聖フランシスコ園
(859-01) 長崎県北高来郡高来町
神津倉 44-1
電 095732-129
浜田増治

St. Joseph

54-6, Toge, Gose-shi, Nara-
ken 639
Tel. 07456-7-0509
Dir.: Sister Hisako Sato

聖ヨゼフ老人ホーム
(639) 奈良県御所市戸毛 54-6
電 07456-7-0509
佐藤久子

St. Joseph

2210-5, Aza Sagita, Kuma-
de, Yahata-ku, Kita-Kyushu
806
Tel. 093-62-5829
Dir.: Sister Dominica Sasa-
ki

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(806) 北九州市八幡区熊手
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電 093-62-5829
佐々木トシ子

St. Margaret Seibo Home

5-21, Naka Ochiai 2-chome,

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Tel. 03-953-4028
Dir.: Sister Hana Matsu-
shita

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電 03-953-4028
松下ハナ

St. Martin

250, Okuyashiki, Nakanishi-
uchi, Hojo-shi, Ehime-ken
799-24
Tel. 0573-2-0702
Dir.: Sister Rosa Kozuma

聖マルチンの家

(799-24) 愛媛県北条市中西内
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電 0573-2-0720
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St. Martin no Sono

9-18, Tanimachi 1-chome,
Sakaide-shi, Kagawa-ken
762
Tel. 08774-6-3776
Dir.: Sister Eiko Ueno

聖マルチンの園

(762) 香川県坂出市谷町 1-9-18
電 08774-6-3776
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Sacred Heart

7, Tera-machi, Hitoyoshi-
shi, Kumamoto-ken 868

Tel. 09662-2-2428

Dir.: Sister Marie de St.
Longin

聖心老人ホーム

(868) 熊本県人吉市寺町 7

電 09662-2-2428

Seibo Ryo

37, Kami Suwa, Suwa-shi,
Nagano-ken 392

Tel. 02665-2-2204

Dir.: Rev. Anthony Ville-
neuve, C.Ss.R.

聖母寮

(392) 長野県諏訪市上諏訪 37

電 02665-2-2204

Seibo-En Imamura

573, Oaza Ima, Tachiarai-
machi, Mii-gun, Fukuoka-
ken 830-12

Tel. 094276-85

Dir.: Rev. Hitoshi Itonaga

今村聖母園

(830-12) 福岡県三井郡大刀洗町
大字今 573

電 094276-85

糸永 一

Seibo no Sono

75, Harajuku, Totsuka-ku,
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Dir.: Sister Takayo Oyama

聖母の園

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電 045-871-0771

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Aitoku Seishi-En

1620, Nishihama, Waka-
yama 641

Tel. 0734-23-1748

Dir.: Sister Baptista Casper

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(641) 和歌山市西浜 1620

電 0734-23-1748

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149, Okino-machi, Adachi-
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Dir.: Rev. Aloisius Michel,
S.J.

友興会

(120) 東京都足立区興野町 149

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Kosei Gakuen

Aza Michinoue, Oaza Toyo-
hara, Nasu-machi, Nasu-
gun, Tochigi-ken 329-32

Tel. 0287-72-7825

Dir.: Sister Teruko Fudai

光星学園

(329-32) 栃木県那須郡那須町
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Sup.: Sister Isabel Bohorquez

聖体礼拝修道女会

(157) 東京都世田谷区喜多見町 2155

電 03-489-1974

**Angels, Missionary Sisters of
Our Lady of the. M.N.D.A.**

4-6, Yawata Honmachi, Shizuoka 420

Tel. 0542-85-4956

Sup.: Sister Madeleine Guertin

天使の聖母宣教修道女会

(420) 静岡市八幡本町 4-6

電 0542-85-4956

**Assumption of the Virgin,
Sisters of the. S.A.S.V.**

502, Namiuchi, Oaza Tsukurimichi, Aomori 030

Tel. 01772-4-0122

Sup.: Sister Ste-Zenobie

聖母被昇天修道女会

(030) 青森市大字造道字浪打 502

電 01772-4-0122

**Assumption, Congregation of
the. R.A.**

1, Nyoidani, Minoo-shi, Osaka 562

Tel. 0727-22-3933

Sup.: Sister Eugenia Solidad

聖母被昇天修道女会

(562) 大阪府箕面市如意谷 1

電 0727-22-3933

Benedict, Order of St. O.S.B.

2-13, Higashi Azabu, Minato-ku, Tokyo 106

Tel. 03-583-5182

Sup.: Sister Mary Gertrude
Maus

聖ベネディクト会

(106) 東京都港区東麻布 2-13

電 03-583-5182

Bernardine Nuns of Esquermes, Order of. O.B.N.E.

19775, Shijimizuka, Hamamatsu 430

Tel. 0534-52-1573

Sup.: Sister Marie Lutgarde Englebienne

聖ベルナルド会

(430) 静岡県浜松市蜷塚町 19775

電 0534-52-1573

Capitanio Sisters.

213, Honji Harayama, Seto-shi, Aichi-ken 489

Tel. 0561-82-7713

Sup.: Sister Candida Gazzaniga

幼き聖マリア修道女会

(489) 愛知県瀬戸市本地字原山 213

電 0561-82-7713

Carmelite Sisters of Charity.

4-4, Kasumigaoka 7-chome, Tarumi-ku, Kobe 655

Tel. 078-77-3116

Sup.: Sister Ramona Escudero

愛徳カルメル修道女会

(655) 神戸市垂水区霞丘 7-4-4

電 078-77-3116

Charity, Daughters of. F.D.C.C.

2-5-1, Sakurajosui, Setagaya-ku, Tokyo 156

Tel. 03-302-1078

Sup.: Sister Paola Miramonti

カノッサ修道女会

(156) 東京都世田谷区桜上水

2-5-1

電 03-302-1078

Charity and Christian Instruction of Nevers, Sisters of. S.C.I.C.N.

3, Taya-cho, Fukakusa, Fushimi-ku, Kyoto 612

Tel. 075-641-6602

Sup.: Sister Bernadette Gauthey

ヌヴェール愛徳およびキリスト教の教育修道会

(612) 京都市伏見区深草田谷町 3

電 075-641-6602

Charity of St. Vincent de Paul, Daughters of.

1-16, Maikodai 1-chome, Tarumi-ku, Kobe 655

Tel. 078-77-2734

Sup.: Sister Mary Moran

聖ヴィンセンシオ・ア・パウロの
愛徳童貞会

(655) 神戸市垂水区舞子台
1-1-16

電 078-77-2734

Charity of Quebec, Sisters of.
10-1, Wakabayashi-cho 3-
chome, Setagaya-ku, Tokyo
154

Tel. 03-414-3439

Sup.: Sister Marie-Anna
Chouinard

ケベック・カリタス修道女会
(154) 東京都世田谷区若林町
3-10-1

Christ Jesus, Missionaries of.
132-2, Shinden, Hatsuishi,
Nagareyama-shi, Chiba-ken
270-02

Tel. 0471-52-1022

Sup.: Sister Pilar Perez Bo-
billo

キリスト・イエズスの宣教師会
(270-02) 千葉県流山市初石新田
132-2

電 0471-52-1022

**Christ the King, Missionary
Sisters of. M.C.R.**

4-10-26, Honcho, Hoya-shi,
Tokyo 188

Tel. 0424-64-2211

Sup.: Sister Anne-Germaine
Smith

クリスト・ロア修道女会
(188) 保谷市本町 4-10-26

電 0424-64-2211

Claire, Order of St. O.S.C.C.
922, Inume-machi, Hachi-
oji-shi, Tokyo 192
Tel. 0426-54-4401
Sup.: Sister Ogishima

聖クララ会修道院
(192) 東京都八王子市犬目町 922
電 0426-54-4401

**Immaculate, Teaching Sisters
of Mary.**

2-15, Nomi-cho, Takatsuki-
shi, Osaka 569

Tel. 0726-75-1278

Sup.: Sister Asuncion Lla-
quet

クラレチアス宣教修道女会
(569) 大阪府高槻市野見町 2-15
電 0726-75-1278

Company of Mary.

2-41-23, Izumi, Suginami-
ku, Tokyo 166

Tel. 03-321-1550

Sup.: Maria Dolores Lashe-
ras

聖マリア修道女会
(166) 東京都杉並区和泉 2-41-23
電 03-321-1550

**Divine Heart and Immaculate
Virgin, Handmaids of.**

1-185, Ogikubo, Suginami-
ku, Tokyo 167

Tel. 03-391-7142

Sup.: Sister Pura

スピノラ修道女会

(167) 東京都杉並区荻窪 1-185

電 03-391-7142

Dominic, Religious Sisters of St. O.P.

410, Midorigaoka, Itami-shi,
Hyogo-ken 664

Tel. 0727-72-2548

Sup.: Sister Ines Takaichi

聖ドミニコ宣教修道女会

(664) 兵庫県伊丹市緑ヶ丘 410

電 0727-72-2548

Dominican Nuns. O.P.

74, Ezomori, Ueda, Morioka-
shi, Iwate-ken 020

Tel. 0196-22-3936

Sup.: Sister Marie-Jeanne
de Jesus Crucifie

ドミニコ会ロザリオの聖母修道院

(020) 岩手県盛岡市上田蝦夷森
74

電 0196-22-3936

Dominique, Congregation Romaine de Sainte. O.P.

1-10-1, Okamoto-cho, Seta-
gaya-ku, Tokyo 157

Tel. 03-700-0017

Sup.: Sister Benedicta Take-
da

聖ドミニコのローマ女子修道会

(157) 東京都世田谷区岡本町

1-10-1

電 03-700-0017

Catholic Mission Sisters of St. Francis Xavier.

167, Nakajima-cho, Kochi
780

Tel. 0888-72-0522

Sup.: Sister Margaret Mary

カトリック・ザベリオ修道女会

(780) 高知市中島町 167

電 0888-72-0522

Franciscan Missionaries of Mary.

2-5-1, Naka-Ochiai, Shin-
juku-ku, Tokyo 161

Tel. 03-951-1111

Sup.: Sister Francois Remi

マリアの宣教

者フランシスコ修道女会

(161) 東京都新宿区中落合 2-5-1

電 03-951-1111

Franciscan Missionary Sisters "Del Giglio".

2093, Aoba-cho 2-chome,
Higashi Murayama-shi, To-
kyo 189

Tel. 0423-91-4127

Sup.: Sister Lauretana Mia-
tello

デルジリオ聖フランシスコ

宣教修道女会

(189) 東京都東村山市青葉町

2-2093

電 0423-91-4127

Franciscan Sisters of the Atonement. S.A.

572, Kamiyama-cho, Kohoku-ku, Yokohama 226

Tel. 045-931-1532

Sup.: Sister Ann Philip

アトンメントのフランシスコ

女子修道会

(226) 横浜市港北区上山町 572

電 045-931-1532

Franciscan Nuns of the Most Blessed Sacrament. F.S.S.S.

919, Shiobara, Fukuoka 810

Tel. 092-54-3627

Sup.: Sister Marie Bernice

聖体礼拝のフランシスコ会

(810) 福岡市塩原 919

電 092-54-3627

Franciscan Sisters of St. George.

Nishi 2-chome, Kita 16-jo, Sapporo 065

Tel. 0122-73-0311

Sup.: Sister M. Paula Weilke

殉教者聖ゲオルギオの

フランシスコ修道女会

(065) 札幌市北十六条西 2 丁目

電 0122-73-0311

Good Samaritans, Sisters of the.

746, Horen-cho, Nara 630

Tel. 0742-22-6160

Sup.: Sister Sheila Mary O'Donnell

善きサマリア人会

(630) 奈良市法蓮町 746

電 0742-22-6160

Good Shepherd of Angers, Congregation of Our Lady of.

3-58, Kasuga-cho, Toyonaka-shi, Osaka 560

Tel. 068-52-1254

Sup.: Sister Marie de St. Jacques

アンジェの善き牧者愛徳聖母
修道会

(560) 大阪府豊中市春日町 3-58

電 068-52-1254

Grey Sisters of the Cross. S.G.C.

112, Anyoji-shita, Odawara Haranomachi, Sendai 983

Tel. 0222-56-5279

Sup.: Sister Raymonde Therien

ド・ラ・クロア会

(983) 仙台市原町小田原

安養寺下 112

電 0222-56-5279

Guardian Angels, Sisters of the. S.A.C.

2-22, Kotobuki-cho 2-chome, Ube-shi, Yamaguchi 755

Tel. 0836-21-0634

Sup.: Sister Maria Accacia

守護の天使修道会

(755) 山口県宇部市寿町 2-2-22

電 0836-21-0634

Heart of Mary, Daughters of.

6-2, Minami Motomachi,

Shinjuku-ku, Tokyo 160

Tel. 03-351-0297

Sup.: Miss France Chevillette

マリアの御心子女会

(150) 東京都新宿区南元町 6-2

電 03-351-0297

Helpers of the Holy Souls.

24-1, Tamachi 2-chome, Ichigaya, Shinjuku-ku, Tokyo 162

Tel. 03-269-3285

Sup.: Sister Marie de Ste. Jeanne d'Arc Brizon

援助修道会

(162) 東京都新宿区市ヶ谷田町

2-24-1

電 03-269-3285

Holy Spirit, Missionary Sisters, Servants of the. C.M.S. Sp.S.

1, Yagoto Honmachi, Showa-ku, Nagoya 466

Tel. 052-832-0434

Sup.: Sister Margarethe Cadenbach

聖霊奉侍布教修道女会

(466) 名古屋市昭和区人事本町 1

電 052-832-0434

Holy Infant Jesus, Sisters of the. (St. Maur)

7-5, Niban-cho, Chiyoda-ku, Tokyo 102

Tel. 03-261-4306

Sup.: Sister Cecilia Takamine

サンモール会

(102) 東京都千代田区二番町 7-5

電 03-261-4306

高嶺信子

Hospital Sisters of the Third Order of St. Francis. O.S.F.

650, Nibuno, Himeji-shi, Hyogo-ken 760

Tel. 0792-22-5051

Sup.: Sister M. Elreda

聖フランシスコ第三会病院
修道女会

(760) 兵庫県姫路市仁豊野 650

電 0792-22-5051

Immaculate Conception, Missionary Sisters of the.

8-13-16, Fukazawa-cho, Setagaya-ku, Tokyo 158

Tel. 03-701-3295

Sup.: Sister Therese Lali-berte

無原罪の聖母会

(158) 東京都世田谷区深沢

8-13-16

電 03-701-3295

Immaculate Conception, Teaching Missionary Sisters of the.

1-56, Sonoyama-cho, Chigusa-ku, Nagoya 464

Tel. 052-781-1696

Sup.: Sister Isabel Parandiet

聖マリアの無原罪修道会

(464) 名古屋市千種区園山町
156

電 052-781-1696

Infant Jesus of Chauffailles, Congregation of the.

1-37, Nigawa Takadai 2-chome, Takarazuka-shi, Hyogo-ken 665

Tel. 0798-51-0174

Sup.: Sister Marie du St. Sacrament

幼きイエズス会

(665) 兵庫県宝塚市仁川高台
2-1-37

電 0798-51-0174

Jesus Crucified, Congregation of the Sisters of.

38, Midorigaoka, Tajimishi, Gifu-ken 507

Tel. 0572-22-3373

Sup.: Sister Marie Assumpta Honda

十字架のイエズス修道女会

(507) 岐阜県多治見市緑ヶ丘 38

電 0572-22-3373

Jesus, Daughters of.

1968, Horiuchi, Hayamamachi, Miura-gun, Kanagawa-ken 240-01

Tel. 0468-75-0459

Sup.: Sister M. del Carmen Otamendi

イエズス孝女会

(240-01) 神奈川県三浦郡葉山町
堀内 1968

電 0468-75-0459

Jesus, Little Sisters of.

1-11, Naito-cho, Shinjuku-ku, Tokyo 160

Tel. 03-341-2981

Sup.: Sister Johanna Misao

イエズスの小さき姉妹の友愛会

(160) 東京都新宿区内藤町 1-11

電 03-341-2981

Joseph, Sisters of St.

7, Higashi Kobai-cho, Kitano, Kita-ku, Kyoto 603

Tel. 075-461-0245

Sup.: Sister M. Mark

聖ヨゼフ修道女会

(603) 京都市北区北野東紅梅町 7

電 075-461-0245

Joseph of Carondelet, Congregation of the Sisters of St.

110, Nakagawa-machi, Shi-

mogamo, Sakyo-ku, Kyoto
606

Tel. 075-781-0669

Sup.: Sister Mary Regis

カロンデレットの聖ヨゼフ修道会

(606) 京都市左京区下鴨

中川原町 110

電 075-781-0669

Marie-Auxiliatrice, Society of.
2509, Higashi-Fukatsu-cho,
Fukuyama-shi, Hiroshima-
ken 720

Tel. 0849-22-1682

Sup.: Sister Marie Francis

援助マリア修道会

(720) 広島県福山市東深津町
2509

電 0849-22-1682

**Mary Immaculate, Congrega-
tion of the Daughters of.**

1300-1, Sasu-cho, Chofu-shi,
Tokyo 182

Tel. 0424-83-3525

Sup.: Sister Isabel

汚れなきマリア修道会

(182) 調布市佐須町 1300-1

電 0424-83-3525

**Korean Martyrs, Congregation
of the Blessed.**

31-7, Ikaino Higashi 9-
chome, Ikuno-ku, Osaka 544

Tel. 06-757-4768

Sup.: Sister Damien Oo Rin

Sook

韓国殉教福者修道女会

(544) 大阪市生野区猪飼野東

9-31-7

電 06-757-4768

**Maryknoll Sisters of St. Do-
minic.**

17, Kowaki-cho, Matsu-
gasaki, Sakyo-ku, Kyoto 606

Tel. 075-78-3330

Sup.: Sister Sarina Naka-
mura

メリノール修道女会

(606) 京都市左京区松ヶ崎

小脇町 17

電 075-78-3330

**Mercedarian Missionaries of
Berriz.**

33-28, Minami Koenji 2-
chome, Suginami-ku, Tokyo
166

Tel. 03-311-3466

Sup.: Sister Juana Lasarte

メルセス宣教修道女会

(166) 東京都杉並区高円寺

南 2-33-28

電 03-311-3466

Notre Dame, Congregation de.

590, Shimo-Ishihara, Chofu-
shi, Tokyo 182

Tel. 0424-82-2012

Sup.: Sister Fernande St.
Pierre

コングレガシオン・ド・

ノートルダム

(182) 調布市下石原 590

電 0424-82-2012

Notre Dame, School Sisters of.

1, Sakuradani-cho, Shishigadani, Sakyo-ku, Kyoto 606

Tel. 075-771-4436

Sup.: Sister Mary John

ノートルダム教育修道女会

(606) 京都市左京区

鹿ヶ谷桜谷町 1

電 075-771-4436

Notre Dame of Namur, Sisters of.

26-21, Honcho 4-chome, Kichijoji, Musashino-shi, Tokyo 180

Tel. 0422-52-1180

Sup.: Sister Mary Martina

ナミュール・ノートルダム修道女会

(180) 東京都武蔵野市

吉祥寺本町 4-26-21

電 0422-52-1180

Our Lady's Missionaries.

346, Kamiagu, Maizuru-shi, Kyoto 624

Tel. 07736-5-3222

Sup.: Sister Catherine Peco

聖母宣教修道女会

(624) 京都府舞鶴市字上安久 346

電 07736-5-3222

Paris Foreign Mission Society,

Sisters of the.

Ko 9-1, Seki-machi 2-chome, Nerima-ku, Tokyo 177

Tel. 03-920-9118

Sup.: Sister Marie Andree

パリー外国宣教修道女会

(177) 東京都練馬区関町 2 丁目

甲 9-1

電 03-920-9118

Passion of Our Lord Jesus Christ, Religious of the Most Holy Cross and.

2-278, Nagaoyama, Kiri-hata, Takarazuka-shi, Hyogo-ken 665

Tel. 0727-59-3742

Sup.: Sister John Mary

御受難修道女会

(665) 兵庫県宝塚市切畑長尾山

2-278

電 0727-59-3742

Paul, Daughters of St.

8-12-42, Akasaka, Minato-ku, Tokyo 107

Tel. 03-408-2513

Sup.: Sister Agnes Leto

聖パウロ女子修道会

(107) 東京都港区赤坂 8-12-42

電 03-408-2513

Paul de Chartres, Sisters of St.

4-1, Kita 2-chome, Kudan, Chiyoda-ku, Tokyo 102

Tel. 03-261-7074

Sup.: Sister St. Luc Ebihara

シャルトル聖パウロ修道女会

(102) 東京都千代田区九段北

2-4-1

電 03-261-7074

Pious Disciples of the Divine Master.

1-3-15, Inokashira, Mitaka-shi, Tokyo 181

Tel. 0422-43-2602

Sup.: Sister Silvana Pancaro

ピエ・ディレエボレ修道会

(181) 東京都三鷹市井の頭

1-3-15

電 0422-43-2602

Pious Institute of the Daughters of Mary.

270, Tsukimidai, Hodogaya-ku, Yokohama 240

Tel. 045-331-2952

Sup.: Sister Maria Pilar Julian

エスコラピラス修道女会

(240) 横浜市保土ヶ谷区月見台

270

電 045-331-2952

Poor Clare Missionary Sisters of the Blessed Sacrament.

27-15, Sakurashin-machi 1-chome, Setagaya-ku, Tokyo 154

Tel. 03-429-4823

Sup.: Sister Maria Beatriz Aguilar Silva

御聖体の宣教者聖クララ修道女会

(154) 東京都世田ヶ谷区桜新町

1-27-15

電 03-429-4823

Preachers, Order of.

33, Higashi Nagane-cho, Seto-shi, Aichi-ken 489

Tel. 0561-82-6409

Sup.: Sister Marie Josepha

ドミニカン・聖ヨゼフ修道院

(489) 愛知県瀬戸市東長根町 33

電 0561-82-6409

Precious Blood, Sisters Adorers of.

200, Amanuma, Chigasaki-shi, Kanagawa-ken 253

Tel. 0467-82-3672

Sup.: Sister St. Paul of the Cross

聖血礼拝会

(253) 神奈川県茅ヶ崎市甘沼 200

電 0467-82-3672

Presentation of Mary, Sisters of the.

6-25, Matsuzaki-cho 3-chome, Abeno-ku, Osaka 545

Tel. 06-621-2110

Sup.: Sister Marie Saint-Theodule Fecteau

聖母奉献修道女会

(545) 大阪市阿倍野区松崎町
3-6-25

電 06-621-2110

Redeemer, Order of the Most Holy.

263, Hiyoshi, Fuki, Maizuru-shi, Kyoto 624

Tel. 07736-5-1413

Sup.: Sister Rosalie Aarts

レデンプトール女子修道院

(624) 京都府舞鶴市福来日吉 263
電 07736-5-1413

Sacred Heart of Jesus, Handmaids of the.

8-3, Higashi Gotanda 3-chome, Shinagawa-ku, Tokyo 141

Tel. 03-442-6370; 441-4871;
441-6442

Sup.: Sister Mercedes Ruiz

聖心待女修道会

(141) 東京都品川区東五反田
3-8-3

電 03-442-6370, 441-4871,
441-6442

Sacred Heart of Jesus, Society of the.

4-3-1, Hiroo, Shibuya-ku, Tokyo 150

Tel. 03-400-1890

Sup.: Sister Brigid Keogh

聖心会

(150) 東京都渋谷区広尾 4-3-1

電 03-400-1890

Trinity, Eucharistic Missionaries of the Most Holy.

2-10-14, Kami-Tanaka-cho, Shimonoseki-shi, Yamaguchi-ken 751

Tel. 0832-22-6636

Sup.: Sister Josefa Fox

三位一体の聖体宣教会

(751) 山口県下関市上田中町
2-10-14

電 0832-22-6636

Ursuline Sisters.

1-2, Ipponsugi-machi, Sendai 982

Tel. 0222-56-0931

Sup.: Sister Roland Deschamps

聖ウルスラ修道会

(982) 仙台市一本杉 1-2

電 0222-56-0931

Ursulines of the Sacred Heart.

92-2, Shiobara, Fukuoka 810

Tel. 092-54-2428

Sup.: Sister M. Enrica Bonbagna

聖心のウルスラ修道会

(810) 福岡市塩原 92-2

電 092-54-2428

International Catholic Auxiliaries.

185, Okubo-cho, Minami-ku,
Yokohama 233

Tel. 045-741-0259

Sup.: Miss Marie Rose Jas-
pers

カトリック国際援助会

(233) 横浜市南区大久保町 185

電 045-741-0259

Teresian Institute.

9-2, Yamate-dori 1-chome,
Showa-ku, Nagoya 466

Tel. 052-832-2473

Sup.: Maria Josefa Sarrasin

テレジア会

(466) 名古屋市昭和区山手通
1-9-2

電 052-832-2473

Mission Sisters of the Holy Redeemer.

1685, Toso, Tagami-cho,
Kagoshima 890

Tel. 09922-5-2505

Sup.: Sister Katarina Maria
Gandl

レデンプトール女子宣教会

(890) 鹿児島市田上町唐湊 1685

電 09922-5-2505

Mary Help of Christians, Daughters of.

4-2-14, Akabanedai, Kita-
ku, Tokyo 115

Tel. 03-907-2036

Sup.: Sister Giuseppina Za-
ninetti

援助者聖母会

(115) 東京都北区赤羽台 4-2-14

電 03-907-2036

Mary, The Missionary Society of.

11-6, Kosada 3-chome,
Hashimoto-shi, Wakayama-
ken 648

Tel. 07363-2-0574

Sup.: Sister Wanda de Rosa

マリアの布教修道女会

(648) 和歌山県橋本市古佐田

3-11-6

電 07363-2-0574

STATISTICS OF THE CATHOLIC CHURCH IN JAPAN

(as of June 30, 1969)

DIOCESE	AREA POPULATION Sq. Km.	CATHOLIC POPULATION			CATECHUMENS		
		Total	Net*	—Male	Female	Total	—Male
Tokyo	7,206	14,610,223	56,928	54,257	22,159	32,098	1,694
Nagasaki	4,192	1,600,013	71,649	70,292	33,675	36,617	58
Osaka	15,355	12,754,083	49,670	48,154	19,037	29,117	1,558
Fukuoka	14,675	6,700,682	24,626	23,903	10,377	13,526	593
Hiroshima	31,672	7,129,017	16,739	16,318	6,109	10,209	608
Kagoshima	9,140	1,801,529	9,016	8,784	3,470	5,314	211
Kyoto	18,068	5,477,766	17,886	17,320	6,895	10,425	709
Nagoya	28,697	9,707,655	14,533	14,004	5,559	8,445	504
Niigata	33,509	4,908,821	6,740	6,554	2,309	4,245	312
Oita	16,072	2,235,017	6,017	5,714	2,375	3,339	219
Sapporo	78,664	5,300,000	16,795	16,104	5,457	10,647	522
Sendai	45,921	6,577,537	12,502	12,028	4,240	7,788	394
Takamatsu	18,757	3,937,319	5,150	5,009	1,595	3,414	111
Urawa	22,657	8,871,030	10,500	10,198	3,922	6,276	529
Yokohama	28,175	10,965,226	29,671	28,604	11,242	17,362	1,029
1969		348,422	337,243	138,421	198,822	9,200	2,641
1968		344,343	333,086			13,716	
1967		338,977	327,867			15,008	

Notes: * CATHOLIC POPULATION "Net" means the number of Catholics minus clergy, religious, seminarians and members of secular institutes. "Total" includes all these. This is the first year we have taken statistics of men and women—see CATHOLIC POPULATION and CATECHUMENS.

	BAPTISMS			AT		MARRIAGES		EASTER COM- MUNIONS
	ADULTS			INFANTS	DEATH	Cath.	Mixed	
	Total	Male	Female					
Tokyo	1,337	383	954	1,026	200	207	832	28,875
Nagasaki	305	118	187	1,717	65	472	77	49,200
Osaka	1,002	332	690	915	372	182	462	25,267
Fukuoka	400	138	262	529	142	118	174	13,499
Hiroshima	472	145	327	264	45	32	179	7,915
Kagoshima	182	62	120	174	56	24	62	4,537
Kyoto	421	141	280	293	51	52	162	9,277
Nagoya	286	80	206	328	247	55	176	7,806
Niigata	184	58	126	103	105	8	42	2,957
Oita	125	51	74	100	64	12	50	2,906
Sapporo	394	116	278	290	131	33	144	9,737
Sendai	228	46	182	159	54	25	135	6,883
Takamatsu	193	42	151	80	92	10	42	2,199
Urawa	293	69	224	189	27	27	91	6,047
Yokohama	603	179	424	625	272	84	277	16,118
1969	6,445	1,960	4,485	6,792	1,923	1,341	2,905	193,223
1968	6,870			6,531	2,058	1,384	2,774	199,844
1967	7,192			6,503	2,096	1,414	2,746	194,106

	PRIESTS		SEMINARIANS				BROTHERS		SISTERS		SEC. INST.		
	Japanese		Dioc.		Rel.								
	Sec. Rel.	Mission	Maj.	Min.	Maj.	Min.	Jpn.	Miss.	Jpn.	Miss.	Male	Female	
Tokyo	65	100	278	19	0	106	27	61	60	1,238	261	0	6
Nagasaki	77	22	16	28	69	4	150	29	2	312	14	0	314
Osaka	61	22	154	26	16	6	1	22	19	777	181	7	39
Fukuoka	40	7	70	10	27	2	28	3	5	371	41	0	0
Hiroshima	20	21	64	8	4	0	0	4	4	220	65	0	0
Kagoshima	12	10	23	4	5	0	0	7	7	163	10	0	5
Kyoto	20	5	83	9	1	0	0	5	18	285	74	3	16
Nagoya	19	15	72	13	17	33	37	5	2	159	67	0	40
Niigata	13	3	29	7	5	0	0	0	0	99	6	0	21
Oita	5	10	38	2	4	4	0	7	3	148	14	0	11
Sapporo	36	31	65	18	2	3	0	39	8	372	33	0	0
Sendai	30	2	50	14	6	0	0	2	3	271	80	0	10
Takamatsu	9	3	34	1	0	0	0	1	0	79	7	0	3
Urawa	8	11	59	6	0	0	0	6	2	122	15	0	38
Yokohama	25	14	130	16	14	1	2	13	39	509	134	0	26
1969	440	276	1,165	181	170	159	245	204	172	5,125	1,002	10	529
1968	442	271	1,191	173	177	239	97	228	177	4,984	1,048	10	629
1967	428	236	1,275	187	192			229	188	4,693	1,082	25	471

CHURCHES-CHAPELS				CATECHISTS		
Parishes	1st Stations	2nd Stations*	Centers	Male	Female	
Tokyo	61	9	4	3	5	
Nagasaki	61	2	74	76	146	
Osaka	73	8	9	18	43	
Fukuoka	58	0	10	5	15	
Hiroshima	30	10	2	1	6	
Kagoshima	17	10	33	4	5	
Kyoto	50	0	14	17	26	
Nagoya	38	0	14	3	10	
Niigata	31	1	13	4	18	
Oita	23	1	5	0	4	
Sapporo	37	24	9	4	13	
Sendai	54	1	20	10	18	
Takamatsu	25	2	3	3	2	
Urawa	42	2	12	7	16	
Yokohama	34	52	16	8	22	
1969	624	122	238	163	349	
1968	618	121	239	190	453	
1967	597	133	240	211	486	

Notes: *# '1st Stations' refer to chapels with a resident priest; '2nd Stations' to chapels without a resident priest. 'Centers' refer to meeting places where the Liturgy is occasionally celebrated.

STATISTICS OF CATHOLICS SCHOOLS-STUDENTS

	UNIVERSITIES			JUNIOR COLLEGES			HIGH SCHOOLS		
	No.	Students		No.	Students		No.	Students	
		Male	Female		Male	Female		Male	Female
Tokyo	4	5,628	6,046	6	1,126	901	15	748	3,966
Nagasaki	0	0	0	1	0	303	5	2,380	1,859
Osaka	2	344	644	7	1	1,580	18	4,277	5,136
Fukuoka	0	0	0	1	0	175	9	565	4,983
Hiroshima	2	31	1,975	1	0	191	7	446	3,042
Kagoshima	0	0	0	1	0	577	4	759	2,695
Kyoto	1	0	694	0	0	0	9	1,288	2,798
Nagoya	1	2,790	1,131	1	0	278	5	608	2,325
Niigata	0	0	0	2	0	669	2	0	2,032
Oita	0	0	0	2	266	92	4	691	1,472
Sapporo	1	0	467	2	0	1,378	9	2,239	4,415
Sendai	0	0	0	3	0	924	8	0	6,142
Takamatsu	0	0	0	1	0	580	2	740	2,414
Urawa	0	0	0	0	0	0	2	0	600
Yokohama	0	0	0	1	0	156	15	1,505	6,075
1969	11	8,793	10,957	29	1,393	7,744	114	16,246	49,954
1968	11	7,952	10,429	29	1,233	7,430	112	16,156	49,210
1967	12	8,112	9,263	25	320	6,902	113	16,322	49,378

	MIDDLE SCHOOLS			PRIMARY SCHOOLS			SPECIAL SCHOOLS		
	No.	Students		No.	Students		No.	Students	
		Male	Female		Male	Female		Male	Female
Tokyo	15	928	3,195	16	2,353	5,738	7	1,588	1,395
Nagasaki	6	331	457	3	417	378	0	0	0
Osaka	18	2,043	2,814	10	545	2,953	5	328	514
Fukuoka	7	788	1,430	3	393	924	5	0	753
Hiroshima	6	566	1,282	3	261	425	1	0	108
Kagoshima	3	545	423	0	0	0	0	0	0
Kyoto	7	701	1,009	2	747	1,028	0	0	0
Nagoya	2	583	835	0	0	0	4	693	1,066
Niigata	1	0	241	0	0	0	2	0	409
Oita	3	487	65	1	70	122	0	0	0
Sapporo	8	48	1,593	1	0	83	2	0	49
Sendai	9	47	1,251	8	572	1,585	1	0	98
Takamatsu	1	696	0	0	0	0	2	78	96
Urawa	1	0	132	0	0	0	0	0	0
Yokohama	13	1,259	3,373	10	784	3,443	5	363	810
1969	100	9,022	18,100	57	6,142	16,679	34	3,050	5,298
1968	99	8,915	19,843	56	5,650	15,988	31	1,955	4,106
1967	99	8,887	18,301	55	5,846	15,766	31	1,573	3,378

KINDERGARTENS		SUNDAY SCHOOLS				STUDENT RESIDENCES			
No.	Students		No.	Students		No.	Residents		
	Male	Female		Male	Female		Male	Female	
Tokyo	61	4,981	5,815	59	2,258	2,526	23	418	965
Nagasaki	29	2,936	2,769	30	3,633	4,108	2	99	147
Osaka	53	6,668	6,769	74	3,293	3,386	14	88	457
Fukuoka	44	4,646	4,547	49	1,556	1,814	8	590	427
Hiroshima	38	3,348	3,353	37	1,063	1,347	1	0	43
Kagoshima	26	1,538	1,504	37	705	1,004	6	327	317
Kyoto	24	1,946	2,163	47	1,857	1,880	4	22	48
Nagoya	26	2,595	2,628	28	926	1,147	0	0	0
Niigata	28	2,511	2,424	42	509	812	3	0	228
Oita	22	1,765	1,770	14	293	347	3	213	121
Sapporo	59	4,260	4,644	106	1,988	2,304	2	110	90
Sendai	53	4,199	4,596	47	831	1,158	4	0	305
Takamatsu	23	2,244	2,244	17	362	595	4	168	254
Urawa	22	2,001	2,240	61	898	1,273	0	0	0
Yokohama	60	4,587	4,999	69	1,604	1,560	7	141	259
1969	568	50,225	52,465	717	21,776	25,261	81	2,176	3,661
1968	565	49,573	50,069	613	13,731	20,470	87	1,702	2,893
1967	556	48,415	48,957	716	13,782	18,016	62	1,067	2,005

STATISTICS OF CATHOLIC WELFARE INSTITUTIONS

	HOSPITALS			DISPENSARIES		OLD PEOPLE'S HOMES	
	No.	Beds	Staff	No.	Consultations	No.	Residents
			Rel.				
			Lay				
Tokyo	6	1,096	95	8	398,955	2	198
Nagasaki	3	431	57	0	0	2	105
Osaka	6	983	123	1	377	1	9
Fukuoka	4	272	59	0	0	5	322
Hiroshima	0	0	0	0	0	0	0
Kagoshima	0	0	0	1	7,200	1	63
Kyoto	2	311	52	2	23,751	3	193
Nagoya	2	530	56	0	0	0	0
Niigata	2	272	29	1	10,763	1	5
Oita	0	0	0	0	0	2	165
Sapporo	1	279	23	2	131,804	0	0
Sendai	1	140	6	1	6,000	2	91
Takamatsu	1	231	12	1	9,030	2	108
Urawa	0	0	0	1	9,473	1	50
Yokohama	5	449	63	2	10,647	5	282
1969	33	4,944	575	20	608,000	27	1,591
1988	35	4,811	561	23	556,859	25	1,471
719635		4,448	478	19	627,599	22	1,322

ORPHANAGES			DAY NURSERIES			HANDICAPPED CHILDREN		
No.	Orphans		No.	Boys	Girls	No.	Patients	
	Male	Female					Male	Female
8	372	541	9	653	621	2	68	125
Tokyo								
5	136	141	40	1,531	1,455	3	103	239
Nagasaki								
4	134	96	12	564	563	1	56	49
Osaka								
9	227	242	11	614	496	0	0	0
Fukuoka								
4	87	120	9	486	479	0	0	0
Hiroshima								
3	43	122	1	22	26	1	26	24
Kagoshima								
1	3	43	4	296	203	3	72	136
Kyoto								
3	89	111	2	93	82	0	0	0
Nagoya								
3	72	89	13	607	558	0	0	0
Niigata								
5	272	226	3	156	104	0	0	0
Oita								
2	15	107	2	87	72	2	45	35
Sapporo								
6	177	255	7	243	252	0	0	0
Sendai								
1	22	41	3	75	81	0	0	0
Takamatsu								
0	0	0	1	93	54	1	119	27
Urawa								
8	238	189	14	904	833	0	0	0
Yokohama								
1969	62	1,887	131	6,424	5,879	13	489	635
1968	60	1,835	113	5,765	5,250	10	365	394
1967	61	2,344	107	6,096	5,655	7	373	229

STATISTICS OF THE ADMINISTRATURE APOSTOLIC
OF THE RYUKYU ISLANDS

Area:	2,196 Sq. Kms.
Population:	1,004,692
Catholic Population:	Total 4,819; Net* 4,750
Catechumens:	230
Baptisms:	Adults 180; Infants 140; At Death 14
Marriages:	Catholic 23; Mixed 41
Easter Communions:	2,420
Bishop:	1
Priests:	Japanese Secular 2 Japanese Religious 1 Missionary Religious 16
Seminarians:	Major Diocesan 2; Minor Diocesan 1
Brothers:	Missionary Religious 1
Sisters:	Japanese 41; Missionary 4
Parishes:	12; Stations 7; Centers 5
Catechists:	Male 1; Female 1
Deaths:	33

Educational Institutions

High School:	1; Students: Male 135, Female 75
Primary Schools:	2; Students: Male 462, Female 457
Kindergartens:	10; Students: Male 706, Female 685
Sunday Schools:	14; Students: Male 346, Female 631
Student Residence:	1; Residents 20

Social and Welfare Institutions

Dispensary: 1; Consultations 7,779

* Catholic Population 'Net' refers to the number of Catholic faithful, less priests, religious, seminarians. 'Total' refers to all.



PART IV

IN MEMORIAM



IN MEMORIAM

1969 REPORT

PROTESTANT MISSIONARIES

Compiled by *Howard Norman*

Hymns like "Onward Christian Soldiers" are not popular in some Christian circles today. We can understand this and do sympathize with this attitude. But was the Roman soldier of the first century a glamorous figure for the Jews? Yet the Pauline epistles have many military metaphors.

In offering this necrology we have no hesitation in describing them as Christ's soldiers who fought the good fight, for they fought with Christ's weapons of love and faith with—in most cases—more courage than five soldiers. We honor them and list them with joy for their long battle for the Kingdom, in the knowledge that they are now enjoying rich fellowship with their Captain.

The following are the names of those reported to us.

MR. FREDERICK ABLE, Missionary Band of the World, was born June 30, 1878 in Marshall, Illinois, U.S.A. and died March 23, 1968 in Indianapolis, Indiana, U.S.A. In Japan: 1913–1940. Served: Fukaya and Tokyo in evangelistic work. Of his four children, Dorothy became a missionary to Japan, and one son a pastor in Rye, N.Y., and another son a pastor in Delphi, Indiana.

MISS MARTHA AKARD, of the United Lutheran Church of America, died May 30, 1969 in Washington, D.C., U.S.A. In Japan 1914–1956, except for the war years. She founded the Kyushu Girls' School and served as its president for

many years. She was elected president of the National Kindergarten Union in Japan several times. In 1955 she was awarded The Fourth Order of the Sacred Treasure.

MR. ROBERT R. BASINGER, Board of World Missions of the Methodist Church, was born November 7, 1924 at Mountain Lake, Minn. U.S.A. and died October 9, 1967. In Japan 1950-1953. Served: Teacher of English in Rakuno Gakuen, Hokkaido and in Too Gijuku in Hiroshima. He died of leukemia.

✓ **MISS FLORENCE BIRD**, of the United Church of Canada, was born in Marysville, New Brunswick, Canada, April 27, 1885 and died July 9, 1968 at Fredericton, N.B., Canada. In Japan 1912-1920. She came to Japan under the Women's Missionary Society to the Methodist Church of Canada which later became the W.M.S. of the United Church of Canada. She served in direct kindergarten work and in the training of kindergarten teachers in Nagano, Ueda, Tokyo and Shizuoka. From 1922-1953, when she retired, she was engaged in the Japanese work of the United Church in Vancouver, Montreal and Toronto.

MISS LEONA BURR, of the United Church Board for World Ministries, was born at Academy, South Dakota, U.S.A. on June 9, 1890 and died August 5, 1968 at Mitchell, South Dakota, U.S.A. Served in China 1919-1954. Professor of English Literature, Kobe College, Nishinomiya, 1950-1954.

MISS ELIZABETH LOUISE BYRD, World Mission to Children, was born June 11, 1916 in Tacoma, Washington, U.S.A. and died August 30, 1960 in Sasebo, Japan. In Japan: 1956-1960.

MISS LOLA CLARK, came out to Japan under the Women's Missionary Society of the Methodist Church of Canada (now the United Church of Canada). Died December 17, 1968 at Chatham Ontario. In Japan 1919-1925. She taught at the Kofu Girls' High School (Yamanashi Eiwa).

MISS MABEL CLAZIE, of the United Church of Canada, was born in Belleville, Ontario, Canada, December 26, 1879 and died April 5, 1968. She served from 1910-1931 in Formosa under the Presbyterian Church of Canada; 1932-1943 in Japan under the United Church of Canada. For most of this period she served as a social worker in the Aiseikwan Social Service Settlement in Tokyo. From December 1941 until her return to Canada in 1943, she was kept under observation and interned.

MRS. EMMA FLEDDERJOHN COOK, Evangelical and Reformed Church, was born in Tolono, Illinois, U.S.A. and died February 14, 1967 in Champaign-Urbana, Illinois. In Japan: 1902-1916. Served: With her husband, who died in 1916, in North Japan College, Sendai, and in evangelistic work in Yamagata and Akita prefectures. She held cooking and Bible study classes. Of six daughters, two later were short-term teachers in Miyagi Girls School in Sendai. Mrs. Cook's niece and grand-niece now represent the Cook family as missionaries in Japan.

REVEREND LEONARD WREN COOTE, of the Far East Apostolic Mission, was born April 20, 1891 in Enfield, Middlesex, England and died in San Antonio, Texas, U.S.A. on February 23, 1969. In Japan 1913-1959, Korea 1959-1968. He founded churches in Tokyo, Nara and Osaka and a Bible College in Ikoma, as well as the Osaka Evangelistic Tabernacle. He also established churches and Bible Colleges in the U.S.A. and Korea.

MISS AMY R. CROSBY, of the Woman's American Baptist Foreign Mission Society, was born April 25, 1885 in Center-ville, Mass. U.S.A. and died November 5, 1968 in Boston, Mass. U.S.A. In Japan 1916-1933. She taught at the Tokyo Kindergarten Teacher's Training School and served for shorter periods at Misakicho Tabernacle, the Yotsuya Student Dormitory and at Mead Christian Center in Osaka. She served as hostess at Hasseltine House in Newton Center until retirement.

✓ REVEREND DARLEY DOWNS, D.D., of the United Church Board for World Ministries, formerly American Board of Commissioners for Foreign Missions, Congregational Church, was born in Manitou, Colorado, April 8, 1894 and died in Hendersonville, North Carolina, March 29, 1969. In Japan 1919-1941, 1947-1963. He served at Doshisha Middle School in Kyoto and in 1929 became director of the School of Japanese Language and Culture in Tokyo. On temporary assignment in the Philippines when the war broke out, he was interned and for four years he served as liaison between internees and Japanese authorities. After the war he returned to Japan and was a key figure in negotiating arrangements for the Council of Cooperation of the Nihon Kirisuto Kyodan and the Interboard Committee for Christian Missions and acted until his retirement as Secretary of the Interboard Field Committee. He is survived by his wife Lucille and three children. In October 1968 he was awarded a decoration from the emperor, the Third Class Order of the Sacred Treasure.

REVEREND EDWIN BURKE DOZIER, of the Southern Baptist Convention, was born in Nagasaki, Japan, April 16, 1908 and died May 10, 1969 at Fukuoka. In Japan 1932-1941, 1946-1969. He was engaged in both educational and evangelistic work, serving at various times as Dean of the

English Literature Department, Professor in the Seminary, and Chancellor of the Seinan Gakuin Foundation. From 1941-1945 he ministered to Japanese speaking people in the Hawaiian Islands. He was the first S.B.C. missionary to return to Japan after the war. On December 18, 1968, he received the Decoration of the Rising Sun of the Fourth Rank from the Japanese Government.

KARL FRIEDRICH EITEL, M.D., of the Liebenzeller Mission, was born in Germany, December 15, 1889 and died at Calw, West-Germany, February 8, 1968. Dr. Eitel first went to China in 1922. He came to Japan in 1951 and engaged in medical work in Tokyo until his retirement in 1968.

MRS. WILLIAM H. ERSKINE, (nee Virginia Stewart), of the United Christian Missionary Society, was born at Perry Depot, Ohio, U.S.A. and died in Silver Springs, Maryland, U.S.A. on November 15, 1968. In Japan 1904-1933. She served with her husband in Akita and Osaka in both educational and evangelistic work.

MISS STELLA MARIE GRAVES, of the United Church of Christ, was born at Battle Creek, Michigan, U.S.A. and died in Long Beach, California U.S.A. December 2, 1968. In Japan 1922-1930. She taught music at Kobe College for five years and one year in Tottori. Transferred in 1930 to Foochow Mission, China, serving in Shanghai and at Ginko College, Nanking and West China until 1948. Active in the United States until 1966, teaching, acquainting westerners with music of the Far East and as organist at Grace Presbyterian Church, Los Angeles.

MISS FLORENCE ISABELL HAMILTON, Anglican Church of Canada, was born June 15, 1886 in Collingwood, Ontario, Canada and died March 1, 1968 in Toronto, Canada.

In Japan: 1914-1964. Served: Matsumoto, Toyohashi and Ueda in evangelistic work and Kindergarten work including the training of teachers. Before coming to Japan she taught at an Indian school in Fort McPherson in the McKenzie district in the Arctic Circle in northern Canada. During 1942-1951 she worked among relocated Japanese in British Columbia, Canada.

MISS KATE HANSEN, Doctor of Music, Evangelical and Reformed Church, was born 1879 in Logan Kansas, U.S.A. and died January 4, 1968 in Logan, Kansas. In Japan: 1907-1947. Served: Taught music in Miyagi Gakuen, Sendai. Dr. Hansen contributed much to sacred music in Japan.

✓ **REVEREND CHARLES W. IGLEHART, Ph.D, D.D.**, of the Board of Foreign Missions of the Methodist Episcopal Church, later the Division of Foreign Mission, The Methodist Church, was born in Evansville, Indiana, U.S.A. on April 17, 1882 and died at Dunedin, Florida, U.S.A., May 4, 1969. In Japan 1909-1941 and 1950-1953. He worked in Hirosaki, and in Tokyo, in which place he served as Professor at Tokyo Shingaku Daigaku and at Aoyama Gakuin Daigaku. He was also Honorary Secretary of the National Christian Council and Professor at International Christian University. He was in Japan again 1961-1963. In his homeland he was twice Associate Secretary of his Board of Missions and also from 1944-1950, he was Associate Professor, and Professor of Missions, Union Theological Seminary, N.Y. In 1953 he received the Fourth Class Order of the Rising Sun.

MISS MARY JESSE, Baptist, was born 1885 in Lancaster Virginia, U.S.A. and died May 12, 1968 in Alhambra, California, U.S.A. In Japan: 1912-1952. Served: Shokei Jogakuin, Sendai her entire time in Japan. She became the

second principal of the School. In 1962 she returned for the 70th anniversary celebration. A representative of the school returned her ashes which were buried in Sendai. In May 1952, she was decorated with the Fourth Order of the Sacred Treasure.

REVEREND WALTER WESLEY KRIDER, Methodist, was born August 23, 1894 in Portland, Indiana, U.S.A. and died October 12, 1967 in Denver, Colorado, U.S.A. In Japan 1920-1964. Served: Nagasaki and Tokyo. After the war he also worked in Okinawa.

MRS. ANNA THOMAS LAMPE, Evangelical and Reformed Church, was born 1873 and died February 11, 1965 in Philadelphia, Pa., U.S.A. In Japan: 1900-1907. Served in Sendai with her husband.

MISS CLARA LOOMIS, of the Woman's Union Missionary Society, was born at San Rafael, California, U.S.A., October 14, 1877 and died September 5, 1968 at Claremont, California, U.S.A. Came to Japan at the age of three. Her parents were Henry Loomis of the American Bible Society, and Jane Herring Greene Loomis, sister of Daniel Crosby Greene, first American Board missionary to Japan. Returned to Japan 1902 and was Principal of the Yokohama Kyoritsu Gakuen (Doremus School) until 1936. She taught at Doshisha 1939-1940. After returning to the U.S. she taught one term at Wesleyan University, New Haven, Connecticut.

ELIZABETH TRENT WILSON McLAUCHLIN (Mrs. Wilferd C. McLauchlin), of the Presbyterian Church in the United States, was born in Richmond, Virginia, U.S.A., June 10, 1887 and died at China Grove, North Carolina, U.S.A., January 8, 1969. In China 1916-1949 (Suchien and

Haichow); in Korea 1927-1928. In Japan 1949-1961. With Dr. McLauchlin, she served in evangelistic work among Overseas Chinese, opening up the first of this mission's work in Japan, and establishing congregations in Kobe, Osaka and Kyoto. She also made invaluable contribution at Kobe Union Church. After leaving Japan Dr. and Mrs. McLauchlin have been serving the Emanuel Presbyterian Church, China Grove.

MISS AGNES SOPHIE MELINE, of the Woman's American Baptist Foreign Mission Society, was born December 10, 1886, in Colon, Nebraska, U.S.A., and died March 17, 1969, in Norfolk, Nebraska. In Japan 1919-1932. She taught at Sochin Girls' School in Yokohama and Shokei Girls' School in Sendai. Returning at her own expense in 1937 she taught at Tsuda College until she was interned in 1941. She was repatriated on the Gripsholm in December of 1943.

MRS. SHERWOOD F. MORAN, (nee Ursul Reeves) American Board of Commissioners, died October 25, 1967 in Claremont, California, U.S.A. In Japan 1916-1957. Served: Yodogawa Settlement House (Zenrinkan), in Osaka. Rev. S.F. Moran was one of the founders of this institution.

REVEREND WILLIAM B. PARSONS, Protestant Episcopal Church, U.S.A.

MRS. GLORIA LOUISE PENNINGTON, Reformed Presbyterian Church of North America, was born in New Brighton, Pennsylvania, U.S.A., November 2, 1938 and died in San Diego, California, U.S.A., November 23, 1967. In Japan 1964-1966. Worked in student work in Hyogo Ken. After leaving Japan she served in various capacities as wife of the pastor of San Diego, California, Reformed Presbyterian Church.

MISS TORDIS M. PETERSEN, of the Board of International Missions of the Evangelical and Reformed Church which is now merged with the United Church of Christ, was born at Flekkefjord, Norway, January 28, 1915 and died at Short Hills, New Jersey, U.S.A. May 7, 1969. In Japan 1953-1958 working at the Doshisha Theological Seminary and in Occupational Evangelism, leading workers' choruses in Osaka. Returned for a time to Japan and worked as a secretary at IBM.

MISS MYRTLE Z. PIDER, Methodist, was born 1880 in Kansas City, Missouri, and died September 9, 1967 in Pasadena, California, U.S.A. In Japan: 1911-1950. Served: Tokyo Women's Christian College, Tokyo, during her entire stay in Japan.

REVEREND JEFFERSON FRANKLIN RAY, Southern Baptist, was born January 15, 1872 in Ripley, Mississippi, U.S.A. and died September 13, 1967, in Jackson, Tennessee. In Japan 1904-1940. Served: Evangelistic work in Fukuoka, Hiroshima, Kure, and in the Shimonoseki-Kobe area. While living in Shimonoseki he was one of the first to use an automobile for literature evangelism. He received degrees from Union University in Jackson, Mississippi and from the Southern Baptist Theological Seminary in Louisville, Kentucky. Before coming to Japan he was pastor of churches and taught school in Alabama and Mississippi. Mrs. Ray died in 1944. To them were born three children. Dr. Herman S. Ray served as missionary in Japan and is now a pastor in Honolulu.

MISS CONSTANCE M. RICHARDSON, Church Missionary Society, was born October 16, 1887 in England and died November 14, 1968, Cambridge, England. In Japan 1911-1918. She taught at Poole School, Osaka and worked as

evangelist in Tokushima. She was Principal of Kennaway Training College, England in 1924. Later she took great interest in Japanese students in Cambridge.

REVEREND STEPHEN WILLIS RYDER, Ph.D., Reformed Church in America, was born 1880 in Florida and died November 28, 1967. Graduated from Yale University 1910, Brunswick Seminary, N.J., 1913, Ph.D. Columbia University, Union Free College, Glasgow. In Japan: 1919-1930. Served: Saga. After leaving Japan he served the Flatbush Church, Saugerties. He wrote the book, "A Historical Source Book of the Japan Mission of the Reformed Church in America, 1958-1951".

MRS. CHARLES H. SEARS, (nee Minnie V. Sandberg), of the Woman's American Baptist Foreign Mission Society, was born in Kansas City, Missouri, U.S.A. on February 25, 1894 and died December 1, 1968 in Kansas City, Kansas. She taught at Soshin Girls' School in Yokohama and also was for a time its principal. In Japan 1918-1923. From 1928-1959 she served as the WABFMS Candidate Secretary, Foreign Vice President, and Secretary for Japan, Philippines and China. After the Merger of the Woman's Society with the American Baptist Foreign Mission Society, she served as Secretary for Japan, Hong Kong and the Philippines. From retirement she taught Missions at Central Baptist Seminary in Kansas City.

REVEREND DEWEES FRANKLIN SINGLEY, Evangelican and Reformed Church, was born 1889 (or 1890) in Nuremburg, Schuylkill Co., Pa., U.S.A. and died November 22, 1966 in Southampton, Pa. In Japan: 1918-1924. Served: Morioka in evangelistic Work. After leaving Japan he served as minister in Mauch Chunk, Pa., Amherst, Henrietta,

and Akron, Ohio. He retired in 1964 but continued to supply.

- ✓ ROY SMITH, Methodist, was born June 17, 1878 on a farm at Niota, Hancock County, Illinois, U.S.A. and died June 3, 1968 while visiting old friends on a farm adjoining his birthplace. In Japan 1903-1906, 1909-1942, 1947-1968. In answer to the Student Volunteer Movement appeal for Middle and High School teachers he taught at Chofu, Yamaguchiken, and Waseda, Tokyo. In 1909, after further education in America he returned to Japan and began to teach at Kobe Higher Commercial School. He remained with that institution when it became the Commercial Department of Kobe University until his retirement in 1968. In 1938 he was awarded the Fifth Class Order of the Sacred Treasure and later received two other decorations from the Japanese Government. On his retirement he was made an honorary professor of Kobe University. From 1942-1947 he worked among the Japanese in Chicago.

MRS. IRENE SABIN SNELSON, R.N., of the Fukuin Koyu Kai, was born March 27, 1908 in Palmyra, N.J., U.S.A. and died while on furlough on February 23, 1969 when in the hospital for treatment. She worked in Hamadera, Sakai, Osaka Fu, caring for many babies which were adopted by missionaries in the Fukuin Koyu Kai. She later worked in Kobe with established churches, and cared for convalescents in her home. In Japan 1949-1968.

- ✓ MISS MARIE STAPLES, of the United Church of Canada, was born at Princeton, Ontario, Canada on March 3, 1889 and died in Brantford, Ontario, Canada on July 26, 1968. In Japan 1914-1941. She served as teacher at the Toyo Eiwa Girls' School in Tokyo and also as teacher and evangelistic missionary in Nagano, Fukui, and Shizuoka.

After returning to Canada she worked with the All People's Mission in Windsor, Ontario, Canada.

MISS GRACE STOWE, American Board of Commissioners, was born April 11, 1882 in Enfield, Connecticut, U.S.A. and died September 7, 1967 in Claremont, California, U.S.A. In Japan: 1908-1952. Served: Kobe College, Nishinomiya her entire stay in Japan. She was president of the college 1925-1926. During the war years she served in Madura, South India.

REVEREND A. J. STIREWALT, D.D., of the United Lutheran Church of America was born February 5, 1881 and died September 28, 1968 in Luray, Virginia, U.S.A. In Japan 1905-1968. He served in various capacities until his retirement in 1952. After his retirement until the summer of 1968 he lived in Japan and did educational work in Kobe in the Bible School and Seminary under the auspices of the Norwegian Lutheran Missionary Society. For many years he was the necrologist for the Fellowship of Christian Missionaries.

MR. CECIL S. WILKINSON, Japan Evangelistic Band, was born in England and died February 12, 1968 in Worcester, England. In Japan 1913-1937. Served: International Christian Police Association, Tokyo, Koriyama. Fukuchiyama, Kobe, and Field Director of the J.E.B. After leaving Japan he ministered to Japanese in British Columbia and Alberta, Canada.

MISS MABEL WHITEHEAD, of the Board of Missions of the Methodist Church: World Mission, formerly Board of Foreign Missions of the Methodist Episcopal Church, South; Woman's Division of Christian Service of the Methodist Church, was born in Arcadia, Missouri, U.S.A., January 22,

1892 and died in Birmingham, Alabama, August 8, 1968. In Japan 1917-1940, 1946-1960. For some time she worked in Oita. After the war, in 1952 she became President of Seiwa Junior College, now Seiwa College for Christian Workers, in Nishinomiya, a position which she held until her retirement.

MISS FLORENCE WALVOORD, Reformed Church in America, was born January 28, 1896 in Cedar Grove, Wisconsin, U.S.A. and died October 1, 1967 in Denton, Texas, U.S.A. In Japan: 1922-1960. Served: Baiko Jo Gakko, Shimonoseki. During the war she served in India.

CATHOLIC MISSIONARIES

SISTER ALICE ATKINSON was born January 1, 1892 in New Jersey, U.S.A., and died June 22, 1968 in Seoul, Korea. In Japan: 1932-1957. Taught at Obayashi and Susono Sacred Heart Schools. Went to Seoul 1957 as founder of Sacred Heart School. In Japan and Korea... 36 years.

SISTER MARIA CAMILLERI was born August 28, 1897 in Malta and died July 3, 1968 in Tokyo. In Japan: 1926-1968. Served as teacher in Sacred Heart School, Tokyo... 42 years.

BROTHER GELINAS CONRAD, O.F.M., was born November 28, 1889, in Saint Barnabe, P.Q., Canada, and died April 27, 1968 in Tokyo. Served in Japan: 1922-1968 in Kagoshima and Tokyo... 46 years.

FATHER FRANCIS A. CUNERTY, C.S.S.R., was born December 24, 1923 in Toronto, Canada and died March 9, 1968 in Toronto. Served in Japan: 1956-1966 in Kyoto... 10 years.

SISTER CLEMENCE DEPREY (SISTER ADOLPH) of St. Maur, was born November 10, 1887 in France and died

November 26, 1968 in Tokyo. In Japan: 1925-1968. Served as a teacher in St. Maur's schools in Tokyo, Shizuoka, Hakodate and Yokohama. In Japan...43 years.

SISTER ST. ANNE DUFORD was born April 28, 1886 in Lennoxville, P.Q., Canada and died December 9, 1968 in Chigasaki, Kanagawa Prefecture. Served in Japan 1934-1968...34 years.

FATHER GRATIAN FELTZ, O.F.M., was born January 1, 1904 in New York and died January 22, 1969 in New Jersey. Served as a missionary in China 1934-1948. In Japan: 1955-1958. Served at Kitahama, Osaka. In Japan and China...17 years.

FATHER FRANCIS FLAHERTY, C.P., was born April 19, 1903 in Cincinnati, Ohio, U.S.A., and died December 7, 1968 in Detroit. Served as a missionary in China for 25 years. In Japan: 1963-1965 as director of retreats...2 years.

BROTHER CHARLES FOJOU CZYUK, F.M.S., was born January 17, 1893, in Detmold, Germany, and died June 17, 1969 in Tokyo. Served in China 1913-1951. In Japan: 1951-1969. Founder of Marist School, Kobe. In Japan and China...56 years.

FATHER JOHN FORSTER, S.J., was born March 26, 1902 in Montana, U.S.A., and died March 9, 1969 in Seattle. Served as professor in Jesuit schools in the U.S. from 1934-1948. In Japan: 1948-1968. Served at Yokosuka, Kobe and Tokyo...20 years.

BROTHER RENE GAVALDA, S.M., was born in Vincenne, France November 30, 1880 and died September 15, 1968 in Tokyo. In Japan: 1904-1968. Served as professor at Gaku-shuin and tutor to Prince Chichibu. Teacher at Gyosei and

Chaminade schools... 64 years.

BROTHER IGNATIUS GROPPER, S.J., was born December 2, 1889 in Bayern, Germany and died November 17, 1968 in Tokyo. In Japan: 1930-1968. Served as architect for churches and institutions... 38 years.

BROTHER THEODOR GUTLEBEN, S.M., was born November 8, 1882 in Alsace and died February 18, 1969 in Tokyo. In Japan: 1903-1969. Served as teacher in St. Joseph College, Yokohama, Osaka Meisei, Tokyo Meisei and Gyosei... 66 years.

FATHER JOSEPH HEIDRICH (FATHER EDMUNDUS) O.C.S.O., was born March 5, 1898, in Oberschlesien, Germany, and died at the Trappist Monastery in Hokkaido on November 1, 1968. In Japan: 1927-1968. Served as a missionary with the Divine Word Society in Kanazawa and Akita. Entered the Trappists in 1948... 41 years.

SISTER KATE HOLLAND was born June 6, 1882 in Sefton, New Zealand, and died December 1, 1968 in Osaka. In Japan: 1926-1968. Served as teacher at Sacred Heart School, Obayashi, Takarazuka... 42 years.

FATHER JULIUS HOLZER, S.V.D., was born February 6, 1894 in Vienna and died January 9, 1969 in Nagasaki. In Japan: 1931-1969. Served as teacher in Nanzan University, Nagoya, and as principal of Nanzan High School, Nagasaki... 38 years.

FATHER ANTHONY KARLOVECIUS, M.M., was born in Chicago, Ill., U.S.A., on June 13, 1921 and died April 9, 1969 in Chicago. In Japan: 1952-1968. Served in Kyoto... 15 years.

FATHER JACQUES LEDUC, O.P., was born October 23,

1927 in Sainte-Anne de Bellevue, P.Q., Canada, and died September 10, 1968, in Montreal. Served in Japan: 1956–1968 as pastor of Shibuya Church, Tokyo, and Director of Veritas Publishing Company, Kyoto. In Japan...12 years.

FATHER GUSTAVE MAYET, M.E.P., was born in Jura, France in 1890 and died in Tokyo July 10, 1969. In Japan 1921–1969. Served in Sekiguchi and as first pastor of Koenji Church in Tokyo. Founder and director of Tokyo Kindergarten and Nursery Teachers' Training School...48 years.

SISTER M. EPHREM ANNA MERTEN, Franciscan missionary, was born August 22, 1885 in Spahn, Germany and died July 8, 1968 at Yuki no Seibo-en, Tsukigata-machi, Hokkaido. In Japan: 1925–1968. Served as teacher and director of home for mentally retarded children...43 years.

FATHER ALOIS OBERLE, S.V.D., was born January 2, 1895 in Wümersheim/Rastatt, Germany, and died May 16, 1968 in Nagoya. Served in China 1925–1949. In Japan: 1949–1968. Served as teacher in Nanzan High School, Nagoya. In Japan and China...43 years.

FATHER GERARD PARE, O.P., was born July 16, 1906, in Montmagny, P.Q., Canada and died July 29, 1968, in Tokyo. In Japan: 1955–1968. Served as superior of the Dominicans in Japan 1955–1963 and afterwards in Shibuya Church...13 years.

BROTHER FRANCOIS-XAVIER POITRAS (BROTHER FELIX-MARIE), F.I.C., was born April 10, 1902 in Sainte-Scholastique, P.Q., Canada and died in Fukushima Prefecture July 7, 1968. In Japan: 1951–1968. Served in St. Mary's International School, Tokyo, which he founded. In Japan...17 years.

SISTER ERNESTINA RAMALLO was born in Buenos Aires November 9, 1902 and died January 26, 1969, in Tokyo. In Japan: 1934-1969. Founded the Seisen Schools in Tokyo, Kamakura, Nagano and Ofuna. Superior of the Handmaids of the Sacred Heart and first president of the Association of Religious Sisters in Japan... 35 years.

FATHER FRANCIS REUSCHEL, S.J., was born November 23, 1913 in Breslau, Schlesien, Germany, and died July 23, 1968 in Hiroshima. In Japan: 1935-1968. Served in Fukuyama, Yokosuka, Onomichi, Hatsukaichi, and Yanai... 33 years.

SISTER LEONA ROUSSEL, of the Congregation of Notre Dame, was born 11 December, 1909, in Tracadie, N.B., Canada and died October 2, 1968, in Montreal. In Japan: 1959-1968. Served as a teacher in Tokyo... 9 years.

FATHER MACARIO RUIZ, O.P., was born February 28, 1894 in Palencia, Spain and died October 31, 1968 in Sakai-de, Kagawa-ken. In Japan: 1918-1968. Served as pastor in Shikoku... 50 years.

SISTER MARIANNE DE SCHONBERG (SISTER M. HERIBERTA) of the Franciscan Missionaries of Mary, was born on March 25, 1882, in Wilsdruff, Saxony, Germany and died November 1, 1968 in Yokohama. Served in China 1921-1950 and at Yokohama 1950-1968. In Japan and China... 47 years.

SISTER SALVINA XERRI was born May 14, 1901 in Malta and died June 3, 1969 in Osaka. In Japan: 1927-1936 and 1952-1969. Served as teacher in Obayashi and Tokyo Sacred Heart schools. In Shanghai 1936-1951. In Japan and China... 42 years.

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Statistics of the Protestant Churches		
	Churches	Preaching Points
Japan Church of Jesus Christ	67	
Japan Evangelistic Band	4	11
<i>Kassui Kirisuto Kyodan</i>	3	14
Church of the Resurrected Christ	4	7
Universal Evangelical Church	1	30
<i>Fukuin Dendo Kyodan</i>	20	21
Japan Evangelical Mission	9	5
Next Towns Crusade in Japan	11	—
<i>Kirisuto Shinshu Kyodan</i>	12	16
Christian Canaan Church	7	5
<i>Sanbi Kyodan</i>	3	7
Jesus Gospel Church	4	16
Advent Christian Mission	11	1
Spirit of Jesus Church—(Statistics according to the church office)	135	304
True Church of Jesus in Japan	7	3
Japan Pentecost	8	2
Japan United Pentecostal Church	15	5
<i>Nihon Shinyaku Kyodan</i>	10	—
<i>Mino Mission</i>	4	20
Evangelical Free Church in Japan	9	5
The Worldwide Evangelization Crusade	4	7
Evangelical Covenant Church of Japan	5	9
Mission Covenant Church in Japan	9	1
Swedish Alliance Mission in Japan	7	4
Orebro Mission	10	—
Evangelical Orient Mission	9	3
The Salvation Army Territorial Headquarters, Japan	57	59
Seventh-day Adventists Japan Union Mission	71	57

Total	Pastors					Sunday School Pupils
	Mission-arise	Total	Baptized Church Members	Non-Communicant Members	Baptisms in 1967	
67	32	164	5,046	2,587	322	5,034
15	18	26				
17	—	28	2,346	—	—	
11	—	25	577	45	—	160
31	—	20	1,000	—	—	
41	—	42	626	252	41	1,558
14	20	8	149	83	31	682
11	6	10	450	—	—	
28	—	4	1,286	—		
12	—	28	2,652	146	13	288
10	—	3	152	—	—	
20	—	11	865	—	51	
12	11	9	395	131	49	563
439	—	165	57,776	—	1,943	
10	—	6	350	—	—	
10	1	9	175	—	—	70
20	3	26	320	—	—	
10	—	18	350	—	—	
24	2	5	342	—	—	
14	19	10	434	100	—	650
11	21	4	80	—	6	
14	16	12	263	135	44	590
10	12	7	547	—	34	800
11	18	6	151	—	36	820
10	—	16	550	—	—	
12	11	9	128	—	14	300
116	13	262	5,535	4,716	189	2,863
128	42	434	6,749	—	370	6,744

Statistics of the Protestant Churches	Churches	Preaching Points
Japan Open Bible Church	7	1
Pentecost Church of God in Japan	6	3
International Church of the Foursquare Gospel	5	—
Apostolic Faith Mission	2	—
The Apostolic Christian Church of Japan	3	—
Philadelphia Mission	4	5
<i>Shorisha Iesu</i> (Jesus the Victor) <i>Kyodan</i>	3	3
Japan Gospel League	4	4
Japan Rural Mission	3	—
International Evangelical Convention	3	—
Swedish Evangelical Orient Church	4	—
Swedish Evangelical Mission in Japan	7	—
Japan Yearly Meeting of the Religious Society of Friends	8	—
Church of God <i>Remmei</i>	5	2
Japan Church of God	5	3
Gospel Hall, Plymouth Brethren	7	—
International Christian Body	4	—
United Universalist Association	2	1
Japan Free Religious Association	4	—
Independent	163	—
Total (Protestant)	4,896	1,871
Total (Catholic)		
Total		

Pastors						Sunday School Pupils
Total	Mission- aries	Total	Baptized Church Members	Non-Com- municant Members	Baptisms in 1967	
8	2	12	200	250	15	500
9	3	8	400	600	25	500
5	2	7	139	—	30	165
2	—	1	32	17	7	45
3	2	3	30	—	—	19
9	8	8	188	190	22	390
6	5	5	70	—	5	200
8	—	16	319	—	—	184
3	4	3	31	20	—	30
3	—	6	50	—		
4	5	2	116	—	36	820
7	6	8	170	—	—	—
8			269	—		90
7	2	8	52	—	—	170
8	2	10	265	40	—	400
7	—	1	200	—		
4	—	4	233	—		
3	—	2	92	—		
4	—	10	1,365	—		
163	21	147	10,245			
6,767	1,713	12,324	455,193	156,980	15,801	217,588

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